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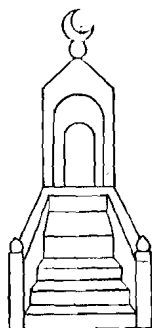
Abdul Hamid



DARUSSALAM

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Riyadh, Houston, New York, Lahore



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**Selected Friday
SERMONS**

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By

Darussalam

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Publishers and Distributors

Riyadh, Saudi Arabia



In the Name of Allâh,
the Most Gracious, and the Most Merciful

“And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their) is on their faces (foreheads) from the traces of prostration. This is their description in the Taurât. But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (48:29)

In addition, there is another Verse:

“And He has united their (i.e., believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.” (8:63)

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Publishers Note

All praises and thanks are due to Allâh, the Lord of all that exists. May the peace and blessings of Allâh be upon Muhammad, the Messenger of Allâh, and his Family and Companions and all who follow them in righteousness until the Day of Judgement. Allâh says in the Noble Qur'ân:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“O you who believe (Muslims)! When the call is proclaimed for the *Salat* (prayer) on the day of Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salat* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!” (63:9)

The Friday prayer is one of the outstanding symbols of Islam that distinguishes it from other religions. Allâh has blessed the Muslims by granting us this day as a day of congregational worship. One of the most important aspects of the worship performed on *Jumu'ah* day is the deliverance of the Friday sermon (*Khutbah*). The book that is before you is being presented as a tool to assist in carrying out this most important act of worship.

This book is a translation of the Arabic work entitled *Al-Khutab Al-Mukhtarah*. Its translation has been completed under the supervision of Khalid bin Ibrâhim Al-Suyalm, Ifta Office in Washington, D.C. By the grace of Allâh, Maktaba Darussalam was given the task of editing, revising and printing this magnificent work. A great care has been taken to render this book into a clear and lucid style of English, while at the same time maintaining the ideas of the original sermons. *In sha' Allâh*, the reader will find this book easy to read and clear in its message.

The sermons contained in this work have been compiled from sermons given by various prominent figures of Islam. They have been arranged

with the sermons of the Prophet ﷺ himself appearing first, followed by selected sermons of the rightly guided Caliphs and other great men of our pious predecessors. The sermons of some well-known scholars of our times have been included as well.

As many Imams of mosques in the English speaking world may find it difficult and somewhat time consuming to prepare good sermons every Friday for their congregations, these sermons have been gathered to assist them in this matter. The sermons have been arranged to cover a wide variety of topics, beginning with the importance of *Tawhid* (Islamic Monotheism), the guidance of Islam concerning the various acts of worship and Islamic principles of character and conduct. The sermons are quite educational and may also be used for personal Islamic study and enlightenment.

Each individual may differ in his style of delivering a Friday sermon, so we are not necessarily suggesting that a person must read these sermons word for word from the *Minbar* (lecture stand). However, the one who is preparing his sermon may at least draw very important ideas, statements and evidences from those contained in this book. Obviously, one may find the need to make additions or deletions to the sermons in this book based upon the circumstances and needs of his particular community. The use of this book should enhance the presentation of the Imam's Friday sermon and not impede it.

We hope to Allâh that this work is acceptable to Him and beneficial to all those who use and read it. We ask Allâh to make this work a guidance and means of helping the Islamic work in the West. And our final invocation is that all praises are due to Allâh, the Lord of all that exists.

Abdul-Malik Mujahid

Preface

Al-Khutbah

Al-Khutbah pertains to speaking to an audience for the purpose of convincing them and winning their approval. Therefore, the *Khutbah* must contain words; otherwise, it will only be writing (*Kitabah*). Further, convincing the audience pertains to the speaker explaining his opinion to them and using evidence to support his views, so that the audience embrace and agree with them.

Value of the *Khutbah*

The *Khutbah* is one of the great symbols of Islam and an act of worship legislated, ordained and practiced by the Messenger of Allāh ﷺ and the Rightly Guided Caliphs after him. Ever since, the Muslim *Ummah* has kept this tradition seeking to raise Allāh's remembrance high, honoring His Symbols and Limits, calling to His Path and warning against defying His Commandments.

Role of the *Khutbah* in Islam

In the beginning of Islam, the *Khutbah* flourished, especially since the Messenger's speeches were the best school: delivering the great Message of Islam to the far corners of the earth. Furthermore, among the best speakers of that time were Abu Bakr As-Siddiq, 'Umar Al-Faruq and 'Ali bin Abi Talib رضى الله عنهم. Then came the Muslim commanders who brought destruction to the Cesars and kings of Persia.

During the time of the Rightly Guided Caliphs, the profession of *Khitabah* (speaking) reached its due level of significance and was not restricted to the Friday sermon, but also whenever necessity arose. The Friday sermon played an important role in that. It usually helped calm down disturbances, avert division, restored calmness and diverted wars which people were ready and willing to wage.

The Friday sermon was especially important to the *Imam* (leaders) of

the Muslims in general, prompting the Caliphs to deliver speeches themselves rather than entrust their aides or officials to deliver it. This was the practiced tradition for a long time afterwards, until the Caliphs gave up the practice of giving the Friday speech gradually after the death of Caliph Al-Ma'mun, the son of Caliph Harun Ar-Rashid. He was the last Caliph with a good standard of *Khutbah*, as demonstrated by the fact that the Friday sermons, he used to deliver collected in various literature books. Afterwards, the Caliphs used to appoint others to deliver the Friday sermon. Ever since, the significance of the Friday sermon decreased, so much so, that the Friday sermon no longer resurrected faith in the hearts of those listening to it. The Friday sermons no longer solidified *Tauhid*, or conveyed good knowledge to the believers, or reminded them of Allâh's Days, nor elevated love for Allâh, nor intensified eagerness to meeting Him by performing *Jihâd* and martyred in His Cause. Hence, the audience who listened to the Friday sermon would often depart the way they entered the mosque (regarding the qualities we mentioned) and indeed, we are all for Allâh and to Him shall be our return.

Therefore, the Muslims who are entrusted with the job of giving the *Khutbah*, with its significance as the means to direct and teach Muslims the eternal revelation from Allâh, should be qualified for this duty by having knowledge of the pillars of the religion, as well as adhering to commandments and legislation. Otherwise, his speech to the congregation will be of no benefit to him and will not reach more than their ears. Hence, the *Khatib* should be determined that none of those who are listening to his Friday sermon should depart it without gaining some type of benefit. Rather, each one of them should have benefited and left with his heart full of love for Allâh, dedication to obeying Him, calling to Him and performing *Jihâd* in His Cause. Also each person should feel fear of Allâh and fright from committing disobedience of Him.

No one attending the Friday sermon in the mosque should depart without gaining benefits from the *Khatib* that will enlighten his path with regards to matters of the Hereafter and this life. The *Khatib*

should also recite some of the Qur'ân to heal the hearts with it. Surely, the Qur'ân is sufficient as a guide, death is sufficient as an advisor and the Messenger of Allâh ﷺ is sufficient as the Warner and Bringer of glad tidings.

The Imam of prayer and *Khatib* (speaker) should be aware that Allâh, the Exalted and Most Honored, has warned against heedlessness regarding remembering Him and has sternly threatened those who do so, when He said:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۖ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ
السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ﴾

“And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e., this Qur'ân and worship of Allâh), We appoint for him a *Shaitân* (Satan/devil) to be a *Qarîn* (a companion) to him. And verily, they (Satans/devils) hinder them from the path (of Allâh), but they think that they are guided aright!” (43:36,37)

Allâh has ordained obligations and orders that remind the forgetful and alert the heedless. For instance, Allâh has legislated the five daily compulsory prayers that help those who perform them to remember, thank and appreciate Him. These prayers help His servants to perform His obedience in an excellent manner and avoid forgetting His remembrance, either by night or day. Allâh has ordained establishing the *Jumu'ah* (Friday prayer) on the inhabitants of villages and cities so that they rush collectively to remember Allâh and, consequently, earn His generous rewards and mercy through obeying Him. They seek a certain hour in the *Jumu'ah* day in which Allâh does not reject the supplication to Him. They gather to listen to advice, righteousness enjoined and evil forbidden. They gather to get to know each other and cooperate in helping the weak, alerting the lazy, and making the heedless aware. This demonstrates to disbelievers the strength of the Faithful Believers and their enormous multitudes, so that the disbelievers feel weak and overpowered.

Virtue of the Day of *Jumu'ah* (Friday)

Islam takes special care of the importance of the Day of *Jumu'ah*. For instance, Allâh the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!” (62:9)

Moreover, Allâh has admonished those who busy themselves from attending the *Khutbah* and prefer business transaction instead.

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمَنِ الْبَحْرَةُ وَاللَّهُ خَيْرُ الرَّازِقِينَ﴾

“And when they see some merchandise or some amusement [beating of *Tambur* (drum)] they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Khutbah-tul-Jumu'ah* (religious talk)]. Say: ‘That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers.’” (62:11)

Ever since Allâh ordained the *Jumu'ah* Prayer, the Messenger of Allâh ﷺ took special care in preserving it, reminding Muslims often of its significance and warning against taking its obligation lightly.

The day of *Jumu'ah* is the best day of the week, for Imam Ahmad, Muslim and At-Tirmidhi narrated that the Messenger of Allâh ﷺ said:

«خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ.»

“Friday is the best day the sun has risen on. In it Allâh has created Adam, entered him into Paradise and driven him out of it.”

Also on Friday:

«سَاعَةٌ مِنْ دَعَا اللَّهَ فِيهَا اسْتُجِيبَ لَهُ».

“There is an hour during which Allâh accepts the invocation of those who invoke him.”¹

Furthermore, Anas رضى الله عنه narrated:

أَتَى جِبْرِيلُ بِمِرْآةٍ بَيَضَاءَ فِيهَا وَكْتَةٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ «مَا هَذِهِ؟» قَالَ جِبْرِيلُ: هَذِهِ الْجُمُعَةُ فَضَلَّتْ بِهَا أَنْتَ وَأُمَّتُكَ؛ فَالْأَنْاسُ لَكُمْ فِيهَا تَبَعٌ: الْيَهُودُ وَالنَّصَارَى، وَلَكُمْ فِيهَا خَيْرٌ، وَفِيهَا سَاعَةٌ لَا يُوَافِقُهَا مُؤْمِنٌ يَدْعُو اللَّهَ تَعَالَى إِلَّا اسْتُجِيبَ لَهُ، وَهُوَ عِنْدَنَا يَوْمٌ مَزِيدٌ. قَالَ النَّبِيُّ ﷺ: «يَا جِبْرِيلُ مَا يَوْمُ الْمَزِيدِ؟» قَالَ: إِنَّ رَبَّكَ اتَّخَذَ فِي الْفِرْدَوْسِ وَادِيًا أَفِيحَ فِيهِ كُتُبٌ مَسْنُوكٌ، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ أَنْزَلَ اللَّهُ مَا شَاءَ مِنْ مَلَائِكَتِهِ، وَحَوَّلَهُ مَتَابِرٌ مِنْ نُورٍ عَلَيْهَا مَقَاعِدُ النَّبِيِّينَ، وَحُفَّتْ تِلْكَ الْمَتَابِرُ بِمَتَابِرٍ مِنْ ذَهَبٍ مُكَلَّلَةٍ بِالْيَاقُوتِ وَالزَّيْرَجِدِ، عَلَيْهَا الشُّهَدَاءُ وَالصَّادِقُونَ، فَجَلَسُوا مِنْ وَرَائِهِمْ عَلَى تِلْكَ الْكُتُبِ. فَيَقُولُ اللَّهُ لَهُمْ: أَنَا رَبُّكُمْ قَدْ صَدَقْتُكُمْ وَعَدِي، فَاسْأَلُونِي أُعْطِيَكُمْ. فَيَقُولُونَ: رَبَّنَا نَسْأَلُكَ رِضْوَانَكَ. فَيَقُولُ: قَدْ رَضِيتُ عَنْكُمْ وَلَكُمْ عَلَيَّ مَا تَمَنَيْتُمْ، وَلَدَيَّ مَزِيدٌ. فَهُمْ يَخْسِبُونَ يَوْمَ الْجُمُعَةِ؛ لِمَا يُعْطِيهِمْ فِيهِ رَبُّهُمْ مِنَ الْخَيْرِ.

“(Angel) Jibril brought a white mirror that had a mark on it to the Prophet ﷺ. The Messenger of Allâh ﷺ asked, ‘What is this?’ Jibril said, ‘This is the *Jumu’ah*, you and your *Ummah* were favored with. People of the Jews and Christians follow you (their holidays come after Friday), and in it you will earn all that is good. On Friday there is an hour during which Allâh will accept the supplication of every slave who invokes Him. It is also

¹ *Sahih Al-Bukhâri*, Chapter on *Jumu’ah*, and *Sahih Muslim*, *Hadith* No. 852

called, *Yaumul-Mazid*, among us (angels).’ The Prophet ﷺ asked, ‘O Jibril! What is *Yaumul-Mazid* (literally, the Day of More)?’ Jibril replied, ‘Allâh has chosen a vast valley (in Paradise) that has a hill made of musk. When it is Friday, Allâh sends down whomever he wants of His angels. Around these angels there are platforms made of light that carry the seats of the prophets عليهم السلام. Around these platforms there are other platforms made of gold and beautified by Yaqut and Zabarjad (precious stones), where the *Siddiqun* (truthful ones) and the martyrs sit behind the prophets on that hill. Allâh declares, ‘I am your Lord, I have fulfilled My promise to you. Therefore, ask Me and I will grant you.’ They say, ‘O our Lord! We ask for Your Pleasure.’ Allâh says, ‘I have granted you My Pleasure, and you will have whatever you wish. I also have *Mazid* (more, including gazing at His Face).’ They anticipate the coming of Friday in eagerness for what their Lord grants them during it of all that is good and righteous.”¹

Yaumul-Jumu‘ah (Friday) has many other virtues that cannot be duly recorded here, such as if a believer dies during its day or night, he or she will be saved from the torment in the grave and its trial.² Imam Ahmad and At-Tirmidhi narrated that Abdullah bin Amr رضى الله عنه said that the Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ.»

“Allâh saves every Muslim who dies on Friday or during its night³ from the *Fitnah* (trial) of the grave.”

Hence, it is befitting that every Muslim should preserve all that pertains to *Jumu‘ah* and fulfill its obligations and recommended acts.

¹ Collected by Imam Ash-Shafi‘i in his book *Al-Musnad*, p. 70, and by At-Tabarâni using a reliable chain of narrators.

² When angels Munkar and Nakir ask every dead person about the lord, the prophet ﷺ and the religion he or she followed.

³ In the Islamic Calendar, the night precedes the day.

Among the acts that Muslims were commanded on Friday are:

1. Reciting the Qur'ân, *Dhikr* (remembering Allâh), *Duâ'* (supplication) and invoking Allâh to bestow His mercy and blessings on the Messenger ﷺ, as the *Sunnah* indicates the legislation of this.
2. Muslims should take a *Ghusl* (bath), use Siwak (an eastern tree) branch to clean the teeth and wear perfume and the best and cleanest clothes they have before departing for the *Jumu'ah* Prayer.
3. It is recommended that one should clip his nails for *Jumu'ah*.
4. It is recommended to recite *Sûrah* (chapters) *As-Sajdah* (32) and *Al-Insân* (76) during the Dawn prayer of Friday after reciting the *Al-Fâtihah* (1).
5. It is also recommended to go as early as possible to the mosque for *Jumu'ah*.¹
6. Walking to the mosque for *Jumu'ah* is recommended, as well as being as close to the *Khatib* as possible. One is required to listen

¹ *Ahmad, Al-Bukhâri, Muslim, An-Nasai'i and Ibn Mâjah* narrated that the Messenger of Allâh ﷺ said:

«الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً، ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي بَقَرَةً، وَالَّذِي يَلِيهِ كَالْمُهْدِي كَبْشًا» حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ.

“The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively.”

The earliest hours of the *Jumu'ah* start at early dawn or sunrise according to other scholars. It appears that the correct opinion is that it starts at sunrise, since the hour that precedes it is the time to take a bath and prepare for *Jumu'ah*. Further, some scholars said that the earliest time for *Jumu'ah* is when the day begins at *Ad-Duha* time (when the sun has risen some distance in the sky) just before midday. They also say that it ends at high noon when the speaker mounts the platform (to deliver the *Khutbah*).

to the *Khutbah* and refrain from being busied by anything else.

7. Sitting in *Al-Ihtibâ'* position during *Jumu'ah* is disliked. This is sitting on the hind end with the knees bent and held together at the stomach by one's hands or whatever he is wearing. This position might lead to one falling asleep while the *Imam* is giving the *Khutbah*.
8. It is recommended for those who feel sleepy to change places in the mosque.
9. Those attending the *Jumu'ah* should not step over others (in attempts to draw near the front). This is forbidden according to some of the scholars and disliked according to others. This last view is due to the numerous *Ahadith* reported that prohibit this act.
10. It is not proper for Muslims to attend the *Jumu'ah* wearing filthy clothes or having a bad odor coming from them.¹
11. It is not proper for the Muslim to attend the prayer after eating food that causes a bad odor, such as garlic, onions, radishes, and so forth.
12. One should not come between two people sitting next to each other, unless there is sufficient space between them that they did not fill.
13. It is recommended for those who attend the *Jumu'ah* to pray as much as they can before the *Khutbah*, until the *Imam* mounts the

¹ Imam Ahmad, Al-Bukhâri, Muslim, Abu Dâwud and An-Nasai'i narrated that Abu Sa'id Al-Khudri رضى الله عنه said that the Messenger of Allâh ﷺ said:

«الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ، وَالسَّوَاكُ وَيَمَسُّ مِنَ الطَّيِّبِ مَا يَقْدِرُ عَلَيْهِ وَلَوْ مِنْ طَيِّبِ أَهْلِهِ».

“*Ghusl* (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty, and using Siwak and wearing perfume as much as he is able, even from his family's perfume.”

Minbar.

Nafi' رضي الله عنه narrated, "Ibn 'Umar رضي الله عنهما used to go early to the mosque on *Jumu'ah* day and pray lengthy *Rak'at* (voluntary prayers). When the *Imam* would finish with the *Jumu'ah* prayer, Ibn 'Umar رضي الله عنهما would go back home and pray two *Rak'ah* voluntary prayer, saying, 'This is what the Messenger of Allâh ﷺ used to do.'

14. When the *Jumu'ah* is called for, (i.e., the *Adhân* is called) the Muslim is not allowed to busy himself with anything other than heading towards the mosque to attend prayer. Therefore, selling and buying while headed towards the mosque for *Jumu'ah* (after the *Adhân* is called) is prohibited, according to the scholars of Islam.

As for the conditions of the *Jumu'ah* prayer itself, they are many. The most important of them is the *Khutbah*. For this reason we have dedicated this book to this matter by explaining its rulings, mannerism and recommended acts during it, in addition to chosen sermons that we have collected herein.

Chapter 1



Some sermons of the Prophet ﷺ and his Companions



Introduction of the Prophet's Sermons

Narrated Abdullah bin Mas'ud, رضى الله عنه, that the Messenger of Allâh ﷺ taught us *Khutbatul-Hajjah*:

«إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

“All thanks and praises are due to Allâh, Whom we thank, seek for help and invoke for forgiveness. We seek refuge with Allâh from the evils within ourselves. He whom Allâh guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allâh and that Muhammad is His slave and Messenger.”

He would then recite three *Āyât* (Verses of the Qur'ân):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always.) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].” (3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)].” (4:1)

And:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe! Keep your duty to Allâh and fear Him, and

“speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and will be admitted to Paradise).” (33:70,71)

Afterwards, he would mention whatever he wanted to speak about.¹

The first Sermon of the Prophet ﷺ, given in Makkah when he called his people to Islam

The Prophet ﷺ started the speech by praising Allāh and thanking Him then said:

“Verily, *Ar-Raid* (one whom his people send to search for water and grass) does not lie to his people. By Allāh! Even if I lied to all people, I would never lie to you, and if I deceived all people, I would never deceive you. By Allāh, other than Whom there is no deity worthy of worship, I am Allāh’s Messenger ﷺ to you in particular and to all people in general. By Allāh! You will die just as easy as you sleep, and you will be resurrected just as easy you wake up from sleep. You will be recompensed on account of what you do, earning good for good and evil for evil. Verily, it is either Paradise for eternity or the Fire for eternity.”²

This speech from the Prophet ﷺ included announcing his Prophethood and calling his people to Islam, after Allāh the Exalted and Most Honored, revealed these *Āyāt*:

﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾

“And say (O Muhammad ﷺ): ‘I am indeed a plain warner.’” (15:89)

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

¹ *An-Nasai‘i*, vol. 6, p. 89, *Ibn Mājah*, vol. 1, p. 609 and p. 661, *Ahmad*, vol. 1, p. 350 and *Ad-Darimi*, who collected these words for the *Hadith*, vol. 2, p. 143

² *Al-Kamil*, vol. 2, p. 27 and *As-Sirah Al-Halabiyah*, vol. 1, p. 272

“Therefore proclaim openly (Allâh’s Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn* (polytheists, idolaters, and disbelievers).” (15:94)

And:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ وَخَفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

“And warn your tribe (O Muhammad ﷺ) of near kindred. And be kind and humble to the believers who follow you.” (26:214,215)

This is when the Prophet ﷺ mounted the Safa Mount (in Makkah) and declared with the loudest voice, *Wa-sabahah*, which is a cry the Arabs used to herald when an imminent danger is about to encompass their people or tribe. He started heralding next, “O Bani Fihri! O Bani ‘Adi! O Bani Ka‘b!” mentioning the sub-tribes of Quraish by name. When they gathered, he said to them:

“What if I told you that there are horsemen in the valley about to attack you, would you believe me?” They said, “Yes, we only experienced truth from you.” The Prophet ﷺ said, “Then I am a Warner for you of the coming of a severe Torment.”

Abu Lahab (the Prophet’s uncle) said:

“Perish you O Muhammad! Is this why you gathered us here?”

Then the Divine Inspiration came:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

“Perish the hands of Abu Lahab! And perish he!”¹ (111:1)

Prophet’s sermon in which he reminded people of Allâh, the Exalted; and called to loving Him and loving each other for His Sake

Ibn Ishaq said:

¹ *Al-Bukhâri*, vol. 6, p. 94 *Muslim*, vol. 1, p. 194

“The Messenger of Allâh ﷺ gave another speech in which he said, ‘All thanks are due to Allâh, I thank Him and seek His Aid. We seek refuge with Allâh from the evils within ourselves and the burden of our evil deeds. He whom Allâh guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allâh, Alone without partners. Verily, the best speech is the Book of Allâh the Exalted. He in whose heart the Qur’ân is made beautiful and on its account entered Islam after being a disbeliever, who chose the Qur’ân above the speech of all people, has indeed attained success. The Qur’ân is the best and most eloquent speech there is. Love those who love Allâh, and love Allâh from the bottom of your hearts.’”¹

The Prophet ﷺ meant here that Allâh’s love should encompass all parts of the heart, for in this case, one’s actions will start from his heart in sincerity with Allâh:

“Do not get bored with Allâh’s Speech or remembering Him, nor allow your hearts to grow hard towards it. Worship Allâh, associate none with Him in worship and fear Him as He should be feared. Let your tongues say the truth for Allâh’s Sake and love each other on guidance of Allâh’s love. Verily, Allâh becomes angry if His Covenant is broken. May Allâh’s peace, blessings and mercy be upon you.” (Ibn Hisham collected this sermon in his book on the *Seerah* of the Prophet ﷺ vol. 1, p. 501 and *Ibn Kathir*)

A Speech that the Prophet ﷺ delivered at Mina

The Prophet ﷺ delivered a speech in Al-Khaif in Mina, an area near Makkah, as follows:

“May Allâh give radiance to a slave who heard my speech, memorized it and delivered it to whoever did not hear it. Verily,

¹ *Al-Bidayah Wan-Nihayah*, vol. 3, p. 214 and Al-Baqillani in *Al-I’jaz*, p. 110

there might be one who delivers information, even though he does not fully understand it himself. There might be one who delivers information to one who understands it better than he does. Three qualities will not cause the Muslim to be cheated on their account: performing deeds in sincerity with Allâh, giving sincere advice to Muslim Leaders and adhering by their *Jama'ah*.¹ verily, the invocation of the leaders encompasses all those behind them."

In another narration, the Prophet ﷺ said:

"Verily, their (the *Jama'ah*) invocation is behind him the leader."²

In another narration³ the Prophet ﷺ said:

"He whose dedication is to matters of the Hereafter, then Allâh will gather his strength for him and make his wealth in his heart. Hence, this life will rush to him with submission. As for he whose concern is this life, then Allâh will dissolve his strength and make his poverty apparent between his eyes. He will only collect from this life what has been written for him."

The Prophet's speech about enjoining good and forbidding evil

Ibn 'Umar رضى الله عنهما narrated that the Messenger of Allâh ﷺ said:

"O people! Enjoin righteousness and forbid evil before a time comes when you invoke Allâh, but He will not accept your invocation, and you will seek His forgiveness, but He will not forgive you. Verily, enjoining righteousness does not shorten life. Verily, when the Jewish rabbis and Christian monks

¹ The *Jama'ah* is the Companions and all those who follow the way they understood and implemented the religion. It also means the community of the believers, or the Muslim State.

² This part of the speech was collected by Ahmad, Ibn Mâjah and Al-Hakim from Jubair Ibn Mut'im رضى الله عنه. Also Abu Dâwud and Ibn Mâjah collected it from Zaid bin Thabit رضى الله عنه according to, Al-Fath Al-Kabir, vol. 3, p. 262,263

³ *I'jaz Al-Qur'ân*, by Al-Baqillani p. 133

abandoned enjoining righteousness and forbidding evil, Allâh cursed them by the words of their Prophets and surrounded them with affliction.”¹

The Prophet ﷺ discourages liking this Life

The Prophet ﷺ once gave a sermon in which he said after thanking Allâh and praising Him:

“O people! This life is the dwelling of crookedness not straightness, and the residence of sadness rather than happiness. Those who acquire knowledge in its true reality will not feel joy in times of ease, nor grieve in times of hardship. Verily, Allâh the Exalted has created this life as a test and the Hereafter as the dwelling of recompense. He made the test of this life a reason behind earning the reward of the Hereafter and the reward in the Hereafter as compensation for the test in this life. He takes so that He gives and tests so that He recompenses. The life of this world vanishes rapidly and changes suddenly. Therefore, beware of its sweetness so as to avoid the bitterness of its depriving, and beware of its delights so as to avoid the pains they lead to. Do not excessively build a life that Allâh has decided is bound to destruction, and do not recline to (or like) it. Verily, Allâh has ordained on you that you should avoid its danger. Otherwise, you will expose yourselves to His Anger and justifiably earn His Punishment.”

The Prophet's *Khutbah* on the virtue of seeking religious knowledge

Mu'adh ibn Jabal رضى الله عنه said that the Messenger of Allâh ﷺ said:

¹ Certainly, this sermon from the Prophet ﷺ is so comprehensive, yet eloquent, that the *Khatib* could use it as the basis for an entire *Khutbah* about the necessity of enjoining righteousness and forbidding evil. If the *Khatib* does so, his speech will surely be among the most eloquent and perfect sermons. This *Hadith* was collected by At-Tabarani in *Al-Ausat*, refer to *Majma' Az-Zawaid*, vol. 7, p. 266

“Learn *Al-Ilm* (knowledge), for learning it is a type of *Khashyah* (Fear) of Allâh, seeking it is an act of worship, studying it is a type of *Tasbih* (glorification of Allâh), searching for it is a *Jihâd*, teaching it to those who do not know it is a charity and delivering it to those worthy of it is an act of drawing closer (to Allâh). Knowledge is the reference guide to the allowed and the disallowed, a light on the path for the people of Paradise, the companion during loneliness, the friend during estrangement, the converser during seclusion, the guide in times of ease and times of difficulty, a weapon to use against the enemies and the quality that is valued by friends. Allâh elevates some people by knowledge to the rank of leaders in righteousness who are followed, their actions imitated and their opinions referred to. The angels long to attend their gatherings (of learning knowledge) and shade them with their wings. Everything wet or dry, the fish in the sea and its creatures, beasts of prey and cattle that live on land invoke Allâh to forgive them (people of knowledge). Verily, This is because is the life of the hearts against ignorance and the lamps of the eyes against darkness. With knowledge the slave reaches the ranks of the righteous and the elevated grades in this life and the hereafter. Thinking about knowledge is equivalent to *Siyam* (Fasting), and studying it is equivalent to *Qiyam* (praying at night voluntarily). With knowledge, ties of kinship are kept and the allowed and prohibited become distinguished. It is the *Imam* (Leader) of all actions and all actions follow its lead. Only the happy ones are endowed with knowledge while the miserable ones are deprived of it.”¹

The Prophet's *Khutbah* during *Hajjatul-Wada'*

During *Hajjatul-Wada'* (Farewell *Hajj*) on the tenth year of *Hijrah*, the Prophet ﷺ delivered a speech to pilgrims:

“All thanks are due to Allâh, Whom we thank, seek for help,

¹ Ibn Abdul Barr in his book, *Jami'u Bayani Al-'Ilm*, from Musa bin Muhammad bin 'Ata Al-Qurashi, vol. 1, p. 66

invoke for forgiveness and repent to. We seek refuge with Allâh from the evils within ourselves and from the burden of our evil deeds. He whom Allâh guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allâh Alone, Who is without partners, and that Muhammad is His slave and Messenger. O slaves of Allâh! I recommend you to have fear from Allâh and encourage you to obey Him, starting my speech with that which is better. O people! Hear from me and I will explain to you, for I do not know if I will meet you after this year of yours and this gathering of yours (at 'Arafah).

“O people! Verily, your blood and property are sacred to one another (i.e., Muslims) until you meet your Lord, like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will ask you about your actions, and I have indeed conveyed. Therefore, anyone among you who was entrusted let him give the trust back to those who entrusted them (upon request). Verily, every transaction of *Riba* (usury) is annulled, but you will have only your capital. You will neither commit injustice, nor will you be wronged. Allâh has decided that there should be no more *Ribâ*, and the *Riba* of Al-Abbas bin Abdul Muttalib (the Prophet's uncle) is also annulled. Verily, all blood feuds from the time of *Jahiliyyah* (the pre-Islamic era of ignorance and polytheism) are annulled. I start with annulling the blood feud of the son of Rabi'ah bin Al-Harith bin Abdul Muttalib, who was nursed in the area of the tribe of Bani Laith, and whom the tribe of Huthail killed. It is the first blood feud from the time of *Jahiliyyah* that I annul. Verily, the virtues prized during the *Jahiliyyah* all annulled, except *As-Sidanah* (maintaining the Ka'bah) and *As-Siqâyah* (providing the pilgrims with water). Verily, intentional murder warrants the Law of Equality (execution, unless relatives of the victim accept blood money and forgive), while semi-intentional murder is that which results from being killed by a staff, or a rock and warrants a *Diyyah* (blood money) of a

hundred camels. He who raises this amount will be among the people of *Jahiliyyah*. O people! Satan has given up hope that he will ever be worshipped in this land of yours, so he is content that he is obeyed in whatever remains other than that, especially the evil acts that you belittle. Therefore, beware of his danger to your religion. O people:

﴿ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُطِيعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ﴾

“The postponing is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful.” (9:37)

Verily, the division of time has turned to its original form, which was current when Allāh created the Heavens and the Earth. The year to Allāh are of twelve months, out of which four months are sacred: Three are in succession Dhûl-Qa‘dah, Dhûl-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudhar which comes between Jumadi-Ath-Thaniyah and Shaban.

“O people! You have rights on your wives and they have rights on you. You have the rights that they do not allow someone you dislike to step on your mat (i.e., in your home) and that they do not commit ill-conduct. If they do, then Allāh has allowed you to refuse to share their beds, and beat them lightly (if it is useful). But, if they refrain and return to obedience, then they have the right on you to be spent on and clothed, according to what is reasonable. Treat women kindly, for they are your helpers and do not own any benefit for themselves. You took them (as wives) by Allāh’s Covenant and allowed to enjoy them sexually by Allāh’s Word. Therefore, fear Allāh regards to women and treat them kindly.

“O people! Comprehend my words, for I have indeed conveyed (the Message). I have left with you two things, and if you hold to them, you will never fall into misguidance, for they are plain

and clear: the Book of Allâh (the Qur'ân) and the *Sunnah* of His Prophet ﷺ.

“O people! Hear my statement and comprehend it: know that every Muslim is the brother of the Muslim and that all Muslims are brethren. No Muslim is allowed from his brother's property except what he gives away with a good heart, so do not wrong each other. I ask you by Allâh, have I conveyed?” They said, “Yes, by Allâh!” The Messenger of Allâh ﷺ said, “O Allâh, be the Witness. Do not revert to disbelief (become infidels) after me by striking the necks (cutting the throats) of one another (killing each other).”

“O people! Your Lord is One and your father is one, for all of you are from Adam and Adam was created from dust. Verily, the most honorable of you with Allâh is that (believer) who has *At-Taqwâ* (piety). Verily, an Arab has no virtue above a non-Arab except by the *Taqwâ*. Have I conveyed?” They said, “Yes.” He said, “It is incumbent upon those who are present to convey this information to those who are absent.”

“O people! Allâh has appointed a designated share for each rightful inheritor, so there is no will for a rightful inheritor. None should give away more than a third of his will. The child belongs to the bed (where he was born), and for the adulterer is the stone (i.e., deprivation). Verily, he who claims a father other than his own father, or takes possession of a dependent other than his own, then on him will be the curse of Allâh, the angels, and all of mankind, and Allâh will not accept from him any prayer or fast. May Allâh's peace and blessings be unto you.”

A Sermon by Abu Bakr As-Siddiq رضى الله عنه on Sincerity and drawing Lessons

Abu Bakr As-Siddiq رضى الله عنه gave a speech once and started it with praising Allâh and thanking Him, then said:

“Verily, Allâh does not accept deeds except those which were performed for the Sake of His Face only. Therefore, seek Allâh’s Face by your actions. Know that whatever action you do with sincerity to Allâh is an act of obedience that you performed, a good share that you earned, a duty that you fulfilled, and a reserve that you keep from perishable days to everlasting days. At that time you will be most in need and in anticipation (for these good deeds).”

O slaves of Allâh! Draw a lesson from those who died before you. Think about those who lived before you. Where were they yesterday? Where are they today? Where are the tyrants who were noted for the wars they waged and earned victories in battle? Time has eliminated them and they disintegrated to dust. The only things that remain from them are their evil statements, and verily, evil statements are for evil people and evil people are for evil statements. Where are the kings who ruled on the earth and inhabited it? They have become a thing of the past and their memory has been forgotten. They have become nothing. Yet, Allâh the Exalted and Most Honored has kept for them the evil burden of their deeds, but ended their streak of lusts. They perished, but the deeds they committed remained theirs even though the world has become for others. We were created after them, so if we draw lessons from their fate we will attain deliverance. Otherwise, if we were deceived by all of this, we will earn a fate similar to theirs.

Where are the bright faces of those who were deceived on account of their youth? They have turned into dust, but what they committed of shortcomings remained with them as cause for sorrow. Where are those who built cities, fortified them with walls and collected wonders? They left all this for those who came after them; there you see the

remains of their cities, they have not been inhabited after them. Meanwhile, they are in the darkness of graves:

﴿هَلْ يُحِشُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا﴾

“Can you find a single one of them or hear even a whisper of them?” (19:98)

Where are those whom you knew among your forefathers and brethren? Their lifetimes came to an end and they joined their deeds and actions. They are residing after they died either in the dwelling of happiness or misery.

“Verily, Allâh is One and has no partners in worship. There is no tie of kinship between Him and any of His creation that warrants granting goodness or fending off evil on account of that kinship. There is only the obedience of Allâh and abiding by His Commandments. Know that you are subservient slaves (of Allâh) and that what He has can only be earned through obeying Him. Is it not time for one of you that the Fire be taken away from him, while Paradise is not made far from his reach?”¹

¹ *Al-Bidayah wan-Nihayah*, by Al-Hafiz Ibn Kathir, and *At-Tarikh*, by At-Tabari, vol. 3, p. 311

'Umar Al-Faruq رضى الله عنه warns against believing in soothsayers and encourages Virtues

'Umar رضى الله عنه gave this sermon once, after praising Allâh and thanking Him for His Favors. He said, "I recommend you to adhere to the *Taqwa* of Allâh, Who remains while everything else perishes. He honors His *Auliya'* (Loyal Friends) on account of their obedience to Him and misguides His enemies on account of their disobedience of Him. Therefore, whoever earns destruction has no excuse if he commits a misguidance that he thought was a part of guidance or abandons a truth that he thought was misguidance. Learn the Qur'ân and you will be known by this quality, and act according to it so that you become one of its people. Indeed, none has the right to be obeyed in the disobedience of Allâh.

Know that there is a barrier between the slave and his designated sustenance; if he observes patience, his sustenance will come to him, but if he tries to breach the barrier he will never attain more than his designated sustenance. Beware of imitating the traditions of *Al-'Ajam* (in reference to non-Arabs, for much of their tradition was annulled by Islam) and being neighbors to tyrants. Never sit at a table where alcohol is being served, enter a public bathhouse without an *Izar* (robe) or submit your necks to humility. Know that cursing a Muslim is sin and fighting him is *Kufr* (disbelief). You are not allowed to shun your brother more than three days. Verily, he who goes to a sorcerer, *Kahin*, or *'Arraf* and believes in what he says will have disbelieved in what was revealed to Muhammad ﷺ.¹

¹ *Al-'Arraf* is the soothsayer, while *Al-Kahin* claims to have knowledge in secrets and matters of the future. Arabs had *Kahin* during the time of *Jahiliyyah*, some who claimed that they have servants from the Jinn who conveyed news to them and some that claimed to know the unseen because of certain signs and indications they knew of. They claimed they could use these signs to find out where stolen things were, for example, or where lost animals were.

No man should have a private audience with a woman (whom he is not allowed to meet alone), for Satan will be the third party present with them. A sign of one's being a Muslim and a believer is that he is displeased if he commits a sin and pleased if he performs a righteous action. The worst matters are innovations (in the religion), and verily, being moderate with regards to performing the *Sunnah* is better than striving in an innovation (*Bid'ah*). Hold yourselves accountable before you are held accountable, for this makes the recompense easier. Weigh yourselves before you are weighed and prepare for the Day of Grand Gathering. On that Day you shall be brought to Judgement and not a secret of yours will be hidden.

Hold to this Qur'ân, for there is light and healing in it and misery otherwise. I have indeed fulfilled my duty with regards to what Allâh has endowed me with of your leadership and given you sincere advice. I say this and seek Allâh's forgiveness for me and you.”¹

¹ *Ad-Din Al-Khalis*, by Al-Hakim and Ibn ‘Asakir, vol. 4, p. 271 Also refer to *Al-Iqd Al-Farid*, vol. 4, p. 130

A Sermon by the Fifth Rightly Guided Caliph, 'Umar bin Abdul Aziz

In the first sermon 'Umar bin Abdul Aziz delivered after becoming a Caliph, he praised Allâh and invoked Him for peace and blessings upon His Messenger ﷺ. Then he said:

“O people! Correct your inner selves and your outer selves will be corrected, as well. Set aright the affairs of your Hereafter and your life will be set aright for you. Verily, someone who does not have any living father between him and Adam is indeed close to death!”

The Virtue of the Statement there is *Lâ ilâha illallâh* (No deity is worthy of worship except Allâh)

All praise is due to Allâh, Who opened the doors of knowledge to those who strived in His worship by granting them the key that is *Lâ ilâha illallâh* (there is no deity worthy of worship except Allâh). He resurrected the hearts of the knowledgeable worshippers and filled the cups of those who always remember Him from the fountain of *Lâ ilâha illallâh*. He perfected the creation, brought them into existence and sealed this perfection with *Lâ ilâha illallâh*. He Who created the fetus from a worthless fluid (semen) so that mankind may worship Him with *Lâ ilâha illallâh*. He has sent the Messengers to deliver the good news of this Word *Lâ ilâha illallâh* and warn against whatever contradicts it; they called all mankind to adhere to its implications. *Lâ ilâha illallâh* is the pillar of the religion and the Thick Rope of Allâh; those who adhere to *Lâ ilâha illallâh* will never earn failure. Verily, the minds of the ignorant ones were led astray and the hearts of the stubborn infidels have earned misguidance on account of their taking two gods, even after the full moon of *Lâ ilâha illallâh* has risen.

I thank and praise Allâh for making us among the people of *Lâ ilâha illallâh* and I bear witness that there is no deity worthy of worship except Allâh Alone Who has no partners. I bear witness that

Muhammad is Allâh's slave and Messenger through whom Allâh has resurrected what faded away of the aspects of *Lâ ilâha illallâh*. Yet, Allâh said to His Prophet ﷺ:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

“So know (O Muhammad ﷺ) that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).”(47:19)

Muhammad ﷺ embraced this word and declared it, all the while using it as the basis of giving loyalty or showing enmity. He said in an authentic *Hadith*:

«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ لَا إِلَهَ إِلَّا اللَّهُ».

“I have been ordered to fight the people till they say: ‘None has the right to be worshipped but Allâh.’ And if they say so, then their blood and property will be sacred to me, except for the right of *Lâ ilâha illallâh* (such as executing the murderer, stoning the adulterer, and so forth).”

The Prophet ﷺ called to Allâh in secret and public, by night and by day, until the unjust veil that shielded *Lâ ilâha illallâh* was removed. O Allâh! Send Your best peace and blessings on Your slave and Messenger, Muhammad ﷺ, and on his progeny and Companions who protected *Lâ ilâha illallâh* with their own lives.

“O people! Fear Allâh the Exalted and renew your faith by night and by day by contemplating the indications of *Lâ ilâha illallâh*. O you who have wisdom and fruitful efforts, seek your means of success that is only granted to the people of *Lâ ilâha illallâh*. Surely, *Lâ ilâha illallâh* is the Word of Islam and the key to the Dwelling of Peace (Paradise). Verily, the heavens and earth would never have remained, nor would performing the necessary and recommended *Sunnah* acts avail, nor would anyone acquire safety on the Day of Gathering except by *Lâ ilâha illallâh*. The swords of *Jihâd* would not be held, nor the

Messengers be sent to the slaves, except to teach them the meaning and practices of *Lâ ilâha illallâh*. This is when humankind divided into two parts and went two separate ways: a group of them adhered to *Lâ ilâha illallâh* and the other group strayed away from it. They refused it because they knew that the religion of their ancestors would be annulled if they embraced *Lâ ilâha illallâh*. All praise is due to He Who made His slaves different from each other with His Wisdom and Will. Indeed, this is one of the proofs to *Lâ ilâha illallâh*. Tuba (a tree in Paradise) is for those who know the meaning of this Testimonial, agree with it and practice its implication inwardly and outwardly. By doing so, they would be realizing and tasting the true essence of *Lâ ilâha illallâh*. Verily, woe to those who were driven by the devil to fall into polytheism. They became filled to the top with associating others with Allâh in worship and consequently refused with arrogance to submit to *Lâ ilâha illallâh*. Have you not heard Allâh's Statement:

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e., believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).” (43:86)

The true essence of *Lâ ilâha illallâh* entails directing all acts of worship, intentions and thoughts to Allâh Alone rather than any other worshipped object. All other objects of worship annulled and refuted by *Lâ ilâha illallâh*. This is what is meant by disbelieving in *Taghut* and believing in Allâh Alone, and this is how the heart is purified of anything that is not for Allâh Alone, and cleansed from the intention to commit whatever Allâh has prohibited or dislike for whatever He has commanded. This is the true essence of *Lâ ilâha illallâh*, contrary to the practice of those who utter this testimonial with their words, but contradict it with their actions. These people, do not benefit from

saying *Lâ ilâha illallâh*.

Directing any act of worship to other than Allâh and associating any among the creation with Him in worship are acts of disbelief, even if one pronounced *Lâ ilâha illallâh* a thousand times with his tongue. It was once said to Al Hasan Al-Basri:

“Some people say that those who proclaim *Lâ ilâha illallâh* shall enter Paradise.” He said, “Yes. For those who proclaim this word and fulfill its implications and requirements, then saying *Lâ ilâha illallâh* shall enter them into Paradise.”

In addition, Wahb bin Munbih asked:

“Is not *Lâ ilâha illallâh* the key to Paradise?” He said, “Yes. However, every key has teeth; if you use a key that has teeth it will open for you, otherwise it will not open.”

Therefore, these types of people will not benefit from proclaiming *Lâ ilâha illallâh* because they do not say it from their hearts. We advise you, O Muslims, to never think that *Shirk* (Polytheism, which contradicts *Lâ ilâha illallâh*) is far away from you, because there are tremendous hindrances and lures that seek to corrupt the sincerity of your uttering *Lâ ilâha illallâh*.

Where are those who associate none with Allâh regards to love, fear, hope and worship? Where are those who direct their humbleness, submissiveness, reverence, intention and reliance to Allâh Alone, all the while trusting in Him for each and every thing? All these qualities are parts of the meaning of *Lâ ilâha illallâh*. O slaves of Allâh, rush to the forgiveness of your Lord and a paradise as wide as the heavens and earth prepared for the *Muttaqin* (the pious). They are those who fulfill the duties and responsibilities of *Lâ ilâha illallâh*. They are those, who have not placed any other *ilâh* (god) along with Allâh. Verily, I am a plain warner to you from Him. Hold on to the pillars of *Lâ ilâha illallâh*. Surely, those who reject what *Lâ ilâha illallâh* rejects, assert what it asserts and offer their loyalty or enmity on its account, then this word will elevate them to the highest grades the grades of *Lâ ilâha illallâh*:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

“The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.” (78:38)

May Allâh direct us all to the blessings of the Noble Qur’ân and benefit us in whatever is in it of the *Âyât* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Seek His forgiveness, for He is the Most Forgiving, Most Merciful.¹

A Sermon warning against *Shirk* and its Causes

All thanks are due to Allâh, Who did not create Jinn and mankind except that they should worship Him Alone. He did not grant them with His Favors except that they should praise Him. He has not revealed His Books and sent His Messengers to them except that they should know Him (by His Names and Attributes). I offer thanks and praises to Allâh coming from a slave who fears Him and hopes in Him. I bear witness that there is no deity worthy of worship except Allâh Alone without partners, Who is never asked about what He does while He will ask His creation about all that they do. I bear witness that Muhammad is Allâh’s slave and Messenger who called his *Ummah* to *Tauhid* (Islamic Monotheism) and commanded them to fear Allâh and avoid His Wrath. O Allâh! Bestow Your peace and blessings on Your slave and Messenger Muhammad, his progeny and his Companions who aided and helped him.

O people! Fear Allâh the Exalted and feel His Watch over you. Obey His Commandments and never commit disobedience of Him. Know that Allâh has not created you but to worship Him, and only ordered you to abide by His *Tauhid* and Lordship.

Tauhid asserts Allâh’s Oneness in worship, and it is the religion that all

¹ One the sermon of Shikh Al-Islam Muhammad bin Abdul Wahhâh رحمه الله *Al-Khutab Al-Minbariyyah*, p. 36

of Allâh's Messengers عليهم السلام were sent with to His slaves. Prophet Nûh (Noah) was the first of these Messengers, and Allâh sent him to his people after they fell into *Shirk* (Polytheism) and sin. They used to revere righteous people and worship them instead of Allâh, the Most Honored. The last of Allâh's Messengers was Muhammad ﷺ, the honorable Prophet who shattered the images that were made in the shapes of worshipped righteous people. By this action falsehood vanished and the truth came forth plain and clear. Allâh sent him to a people who performed acts of worship, *Hajj* and charity. They mentioned Allâh often in *Dhikr*, as well. Yet, they elevated some of the creation to the rank of intermediaries between them and He Who has perfect knowledge of the seen and the unseen. They claimed that by doing this, they sought to draw close to Allâh by the intercession of these worshipped objects:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا
عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَعَلَى
عَمَّا يُشْرِكُونَ﴾

“And they worship besides Allâh things that harm them not, nor profit them, and they say: ‘These are our intercessors with Allâh.’ Say: ‘Do you inform Allâh of that which He knows not in the heavens and on the earth?’ Glorified and Exalted is He above all that which they associate as partners (with Him)!”
(10:18)

Hence, Allâh sent Muhammad ﷺ, to renew the aspects of the religion of their father, Prophet Ibrahim عليه السلام, which had faded away. He was sent to assure them that worshipping and invoking are the exclusive rights of Allâh over all slaves. No part of worship is ever directed a prophet, angel or any other among the creation.

Therefore, O slaves of Allâh, fear Allâh and implement your faith by adhering to the implications of *Lâ ilâha illallâh*, before a Day when one will be confronted with all that he did. Verily, on that Day none will benefit any other, except by Allâh's permission and pleasure.

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ وَأَنْتُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
يَبَدًا ﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿قُلْ
إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ إِنَّا لَمُ نَارُ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ﴿

“And the mosques are for Allâh (Alone), so invoke not anyone along with Allâh. And when the slave of Allâh (Muhammad ﷺ) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet’s recitation). Say (O Muhammad ﷺ): ‘I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him.’ Say: “It is not in my power to cause you harm, or to bring you to the Right Path.” Say (O Muhammad ﷺ): ‘None can protect me from Allâh’s punishment (if I were to disobey Him), nor can I find refuge except in Him. (Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.” (72:23)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, One of the sermon of Shaikh Al-Islam Muhammad bin Abdul Wahhâb, p. 56

Chapter 2



The ‘*Aqeedah* (Islamic Creed)



professed.

Lâ ilâha illallâh asserts that none has the right to be worshipped except Allâh and that all those besides Him that are being worshipped are false deities:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allâh, He is the Truth, and that which they invoke besides Him is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.” (31:30)

Testifying that there is no deity worthy of worship except Allâh requires associating none with Allâh in worship. Declaring this Testimonial dictates disowning all worshipped objects besides Allâh and dedicating all acts of worship to Him Alone, consequently, adhering by all that He has ordained and abandoning all that He has forbidden. This is why when the Prophet ﷺ said to the pagans, “Say: *Lâ ilâha illallâh*,” they understood that this Testimonial required them to worship Allâh Alone and abandon worshipping the idols. They refused to declare the *Shahadah* and rejected it outright, saying:

﴿أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عَجَبٌ ۚ وَأَنطَلَقَ السَّلاَمُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ

ءَالِهَتِكُمْ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ۚ مَا سَمِعْنَا بِهَٰذَا فِي الْإِلَٰهِ الْأَخِيرَةِ إِنَّ هَٰذَا إِلَّا أَخْلَاقٌ﴾

“Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!” And the leaders among them went about (saying): “Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)! We have not heard (the like) of this in the religion of these later days (i.e., Christianity). This is nothing but an invention!.” (38:5-7)

This is the meaning of *Lâ ilâha illallâh*. Muhammad ﷺ made the gods only one God, with the implication being abandoning worshipping all deities except Allâh. The *Mushriks* (Arab pagans) understood this meaning, for they were eloquent Arabs. However, those who revere graves in the present time do not understand the true essence of *Lâ ilâha illallâh*, and this is why they worship the dead. Hence, the

Mushrikun of old were more knowledgeable than they in the true meaning of *Lâ ilâha illallâh* and its indications. These *Quburiyyun* (Muslims who worship graves) say *Dhikr Lâ ilâha illallâh*, yet invoke Ali, ‘Husain or Abdul Qadir Al-Jilani when distressed. They call on the dead and supplicate to them to send them aid and relief from disasters. They circumambulate around their graves and sacrifice in their names. What does *Lâ ilâha illallâh* mean to these people and what benefit does pronouncing it bring them? Verily, they are a people who understand not.

﴿سُئِلَ اللَّهُ فَسَيِّمَهُمْ﴾

“They have forgotten Allâh, so He has forgotten them.” (9:67)

And:

﴿زَيْنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

“The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.” (9:37)

O, slaves of Allâh! *Lâ ilâha illallâh* requires establishing the prayer perfectly and on time, for it is the second pillar of Islam after the Two Testimonials. Allâh the Exalted said:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

“But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, then they are your brethren in religion.” (9:11)

Also, among the implications of *Lâ ilâha illallâh* is that Muslims are required to pay *Zakât*, fast (the lunar month of) *Ramadhân*, perform *Hajj* to the House (the Ka‘bah at Makkah) for those who can afford the journey, fulfill the obligations and refrain from the prohibitions. For instance, Abu Bakr As-Siddiq رضى الله عنه and the Companions fought those who refused to pay the *Zakât*, even though these rebels used to say *Lâ ilâha illallâh*. The Companions declared that paying the *Zakât* is among the requirements of *Lâ ilâha illallâh*. It was once said to Al-Hasan Al-Basri, “Some people say that those who proclaim *Lâ ilâha*

illallâh shall enter Paradise.” He said, “Yes, those who proclaim it and fulfill its implications and requirements, then saying *Lâ ilâha illallâh* shall enter them into Paradise.”

Also, Wahb bin Munbih was asked:

“Is not *Lâ ilâha illallâh* the key to Paradise?” He said, “Yes. However, every key has teeth, and if you use a key that has teeth it will open for you, otherwise it will not open.”

O Allâh’s slaves! Just as *Shirk* contradicts and annuls *Lâ ilâha illallâh*, also all other sins less than *Shirk* decrease from its essence and rewards according to the sin committed by the slave. Therefore, the Muslim is required to declare that there is no deity worthy of worship except Allâh, acquire knowledge in this Testimonial’s implications and abide by it inwardly and outwardly. Allâh said:

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

“And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly, and they know.”(43:86)

Bear witness to the truth knowingly, means, “They declared that none has the right to be worshipped except Allâh.” To continue, “...and they know” means, “Their hearts know the truth of the Testimonial that their tongues have uttered.” Therefore, fear Allâh, O Allâh’s slaves. Know the true meaning of this Testimonial and abide by it. It is not sufficient to merely declare the *Shahadah* without knowing its meaning and abiding by its implications:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).”(21:25)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the *Âyat* and Wise *Dhikr*.

The Meaning of *Lâ ilâha illallâh* and its Requirements

All the praises and thanks be to Allâh, Who has not begotten a son (or offspring), and Who has no partner in His Dominion. He does not have a *Wali* (helper, protector or supporter) against lowliness. I magnify Him with all magnificence [*Allâhu-Akbar* (Allâh is the Most Great)]. I bear witness that there is no deity worthy of worship except Allâh Alone without partners, and Allâh is glorified and praised from what the unjust infidels say about Him. I bear witness that Muhammad is Allâh's slave and Messenger, whom Allâh has sent just before the Last Hour as the Bringer of glad tidings, a Warner, a Caller to Allâh by His permission and a light of guidance. May Allâh's peace and blessings be on Muhammad, his progeny, his Companions and all those who follow and obey him until the Day of Resurrection.

O people, fear Allâh and obey Him. O slaves of Allâh! The first pillar in Islam is *Ash-Shahadatain* (the Two Testimonials): *Lâ ilâha illallâh, Muhammadun Rasulullah* (there is no deity worthy of worship except Allâh and Muhammad is the Messenger of Allâh). This is the first and most important pillar on which the rest of Islam's pillars are established and from which all of the religion's rulings derived. If this base is firm and well established, the rest of the actions will be set aright and accepted by Allâh, thus earning one benefit and rewards. If this base is not established on a firm ground, all good deeds will be ruined and become like scattered, floating particles of dust, or like a mirage in a desert that the thirsty thinks is water until he comes up to it, and he finds it to be nothing. Or it is like ashes scattered on a stormy day. In this case one's good deeds will become a burden in this life and a cause for sorrow and grief on the Day of Resurrection.

O, slaves of Allâh! The Two Testimonials have meaning and implications; those who declare them are required to acquire knowledge in their meanings and implications and to adhere by them. Otherwise, merely pronouncing the *Shahadatain* will not avail the

I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 2, p. 7

Implications of the *Shahadah* That Muhammad is the Messenger of Allâh

All thanks are due to Allâh, Who has sent His Messenger Muhammad with guidance and the religion of truth, that He may make it superior to all religions, and All-Sufficient is Allâh as a Witness. I hereby testify that there is no deity worthy of worship except Allâh Alone without partners, in submission to Islamic Monotheism. I also testify that Muhammad is Allâh's slave and Messenger, may Allâh's peace and blessings be on him, his progeny and companions.

O people! The *Shahadah* (Testimonial) "*Muhammadun Rasulullah*" asserts that Muhammad ﷺ is a Messenger from Allâh and requires that this testimony reside in the heart. There are four implications to this *Shahadah*. They are obeying the Messenger in all of what he has commanded, believing in the news that he has delivered, avoiding what he has forbidden and worshipping Allâh only through what he has legislated. Testifying that Muhammad ﷺ is the Messenger of Allâh requires you to obey all of what he has commanded you to do, avoid all of what he has disallowed for you, believe in all of what he has conveyed to you from Allâh (about the past and future) and draw closer to Allâh only through the acts of worship that he has legislated. You are also required to shun all types of innovations in the religion and abandon all statements or opinions that contradict the Prophet's *Sunnah*, no matter how knowledgeable those who said these opinions and statements are. Each one of us will have some of what he says accepted or rejected, except for the Messenger of Allâh. Imam Malik said, "Each one of us refutes and gets refuted, except for he who is buried in this grave," alluding to the Messenger of Allâh. Furthermore, Imam Muhammad bin Idris Ash-Shaf'i said:

"The scholars agree that whoever knows of a *Sunnah* from the Messenger of Allâh ﷺ cannot abandon it for the saying of any other person."

Also, Imam Ahmad bin Hanbal said, "I am amazed at some people

who know the value of authentic *Isnad* (chains of narration that narrate the Prophet's statements) yet embrace the opinion of Sufyan, while Allâh the Exalted says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his *Sunnah* — legal ways, orders, acts of worship, statements) beware, lest some *Fitnah* (trial, calamity) should befall them or a painful torment be inflicted on them.” (24:63)

Do you know the meaning of *Fitnah*? It means *Shirk* (in this Verse). For one might reject some parts of the Prophet's *Sunnah* and thus misguidance resides in his heart and leads him to destruction. Allâh the Exalted said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” (59:7)

O slaves of Allâh, fear Allâh the Exalted, obey Him. Know that the best Speech is Allâh's Book (this Qur'ân) and the best guidance is the guidance of Muhammad ﷺ. The worst matters are matters of innovation. For verily, every innovation is a *Bid'ah*, and every *Bid'ah* is a sin and every sin is in Hellfire.¹

¹ *Al-Khutab al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 2, p. 11

Necessity of Knowing Allâh and His *Tauhîd*

All praise is due to Allâh Who Alone is the Owner of the Attributes of Grace, Greatness, Arrogance and Perfection in all respects. He endowed His creation with the various favors and bounties. I bear witness that there is no deity worthy of worship except Allâh the All-Great, the-Irresistible, and that Muhammad is His slave and Messenger ﷺ, the best Messenger with regards to all good qualities. O Allâh, send Your best peace and blessings on Muhammad, his progeny and his Companions. O people! Fear Allâh and worship Him Alone, Allâh created you:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).” (51:56)

Allâh created the Jinn and mankind to worship Him Alone, repent to Him and dedicate all their actions towards Him Alone. Allâh created them so that they know Him and admit and declare that He is the Only Lord Who created all that exists. He sustains and provides them with all their needs and they all are totally reliant on Him. He created them so that they know and declare that He is the King and Owner of every thing in existence and all kingdoms. To Him belong the Decision and the Judgment in this life and the Hereafter and they all shall return to Him. To Allâh belongs the only and final decision concerning the destiny of all things. If He wills something, He merely says to it ‘Be’, and it is. Allâh created the creation so that they acquire knowledge in His Commandments, code of punishment for various crimes and the appointed destiny He decides. They all are subservient to His Will, because everything that occurs, occurs by His Leave and Decision. Nothing bad or beneficial that He wills to touch creation can ever be averted, nor could anything He averts be made possible. He is our *Maula* (Helper and Supporter) and on Allâh let those who believe place their utmost trust. This way, creation will declare with full submission to Allâh that He is the Lord and Master, Who arranges the affairs of all things, with Whom the Decision rests. They will also declare Muhammad ﷺ as His Prophet, Messenger, Bringer of glad tidings and Warner (of Allâh’s torment), and Islam as their religion, path

and way. Allāh created them so that they know and assert that He is Allāh, none has the right to be worshipped except Him, Who has no partners in the worship, just as He has no partners in the Lordship and Kingship. And just as He Alone is the Creator, Sustainer and Disposer of all affairs, He is the worshipped, praised and appreciated *Ilah* (God). And just as all apparent and hidden bounties are a favor and kindness from Him, He Alone is worthy of all praise, love and submission. Just as He is the One Who granted creation affection, justice and perfect forms and shapes, He Alone is worthy of being their Lord and *Maula* (Master and Supporter). He Alone has legislated for mankind an easy religion that directs to all success, so seek and go on the Straight Path and draw closer to Him by day and night. You have no other Lord, God or Sought Deity except Allāh. There is no refuge or safety from Him, except to and with Him. There is no reliance, except on Him regarding all affairs. Therefore, fulfill the requirements of your subservience to Allāh inwardly and outwardly so that you may earn success. Seek His help and aid and trust in Him, so that you might earn His Mercy. If you ask, only ask Allāh, and if you invoke for help, invoke none except Him. Verily, all creation is poor and helpless and in desperate need of the All-Rich Lord. I invoke Allāh to provide me and you with the chance to thank and appreciate Him, worship Him with excellence, love Him, acquire knowledge in Him and obey Him perfectly. We invoke Allāh not to deprive us of His Kindness on account of our evil deeds and acts of disobedience:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“O mankind! Worship your Lord, Who created you and those who were before you so that you may become *Al-Muttaqûn*.” (2:21)

May Allāh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allāh the Great, Most Honored for forgiveness for me, you and all Muslims from every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Fawakih ash-Shahiyyah*, by Shaikh Abdur-Rahman Al-Sa’di, p. 24

Necessity of Worshipping Allâh Alone, and an Explanation of its Meanings

All thanks and praises are due to Allâh, Who created the creation to worship Him Alone and ordained that He Alone be revered and obeyed. I hereby testify that there is no deity worthy of worship except Allâh, Alone without partners. I testify that Muhammad ﷺ is Allâh's slave and Messenger, who had the most perfect slavery to Allâh and fear of Him. Muhammad called to Allâh and performed *Jihâd* as it should be performed and stood in prayer until his feet were callous from prolonged standing in prayer. May Allâh's peace and blessings be on Muhammad, his progeny, his Companions and all those who followed His Guidance.

O people! Fear Allâh the Exalted and contemplate the reason behind your creation and what you were ordered to do. You were created to worship Allâh Alone without partners, and this you were commanded:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ رَزْقًا وَمَا أُرِيدُ أَنْ يَمْلِكُنِي﴾

“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).” (51:56,57)

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious).” (2:21)

And:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ

دِينُ الْقِيَمَةِ﴾

“And they were commanded not, but that they should worship

Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and that is the right religion.” (98:5)

The word *Ebâdah* (worship) encompasses all of what Allâh likes and prefers of apparent and hidden actions and statements. Therefore, ‘*Ebâdah*’ entails all the slave’s actions, whether performed by the heart or body, and those pertaining to legal monetary transactions. Even matters of habit become acts of worship when preceded by a good intention. For instance, when one sleeps for the purpose of gathering his strength to fast or stand in *Qiyâm* (voluntary prayer) at night, sleep will become an act of worship. When one enjoys his wife sexually for the purpose of purifying himself and her from illegal sexual activities of all types, it will become an act of worship.

قَالَ النَّبِيُّ ﷺ: «وَفِي بُضْعٍ أَحَدِكُمْ صَدَقَةٌ، قَالُوا يَا رَسُولَ اللَّهِ! أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ».

“When one of you has sexual intercourse with his wife, he earns a *Sadaqah* (charity).” They said, “O Allâh’s Messenger! We enjoy our desires and also earn a reward?” He said, “Do you believe that if one satisfies his desire illegally, he would be earning a sin? Likewise, if he satisfies his desire legally, he earns a reward.”

Muslim narrated in the *Sahih* that Sa’d رضى الله عنه said that the Prophet ﷺ said:

«إِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ».

“Your spending on your children is a *Sadaqah* (charity).”

Furthermore, Imam Ahmad narrated that Al-Miqdam bin Ma’di Karib رضى الله عنه said that the Prophet ﷺ said:

«مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ».

“Whatever you feed yourself, it is an act of charity from you.”

Also, Muslim narrated that Jabir رضى الله عنه said that the Prophet ﷺ said:

عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَنْقُصُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ». وَفِي رِوَايَةٍ لَهُ أَيْضًا: «فَلَا يَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا طَائِرٌ إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ».

“Whenever a Muslim plants a seed, then whatever of it is eaten earns him a *Sadaqah*, whatever is stolen from it earns him a *Sadaqah*, whatever beasts eat of it earns him a *Sadaqah* and whenever anyone takes from it, it earns him a *Sadaqah*.” In another narration from Jabir رضى الله عنه, the Prophet ﷺ said, “Whenever a human, animal or bird eats from it, he will earn a *Sadaqah* from it until the Day of Resurrection.”

O Allâh's slaves! There are two types of 'Ebadah: the required and the recommended. Some of the necessary acts of worship are performed daily, such as the five daily prayers. Some acts of worship are performed weekly, such as the *Jumu'ah* (Friday Prayer), while some others come once a year, such as fasting (the lunar month of) *Ramadhân* and paying *Zakât*. Some acts of worship are required once in a lifetime, such as the *Hajj* and '*Umrah*, for those who can afford the journey. As for the recommended acts of worship, they are not required within a fixed timeframe, such as the voluntary prayers after the compulsory prayers. Also included are voluntary acts of charity and fasting, except when there is a prohibition in performing any of these acts at a certain time or place. Remembering Allâh by *Dhikr* of the heart and tongue is among the recommended acts of worship at any time, for Allâh the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

“O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon.”

(33:41,42)

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا

لَعَلَّكُمْ تَفْلَحُونَ ﴿١٠﴾

“Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful.” (62:10)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِيَ الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

“Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides.” (3:190,191)

And:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

“Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” (2:152)

Therefore, the life of a Muslim rarely has a moment without an act of worship to perform or utter. Verily, those who lose these precious moments, by not performing a type of worship, will have lost these moments on the Day of Resurrection.

O Muslims! All acts of *'Ebadah* are called as such and benefit those who perform them if they are performed in sincerity to Allâh Alone without *Shirk* (associating others with Allâh in worship), and without *Riyâ'* (showing off and seeking fame). Allâh the exalted said:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۝ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

“So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. Surely, the religion (i.e., the worship and the obedience) is for Allâh only.” (39:2,3)

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ

وَيُنِ الْقِسْمَةَ ﴿

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone, and perform *As-Salât* and give *Zakât*, and that is the right religion.” (98:5)

﴿فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَاءُونَ﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿

“So woe unto those performers of *Salât* (prayers) (hypocrites). Those who delay their *Salât* (prayer from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).” (107:4-7)

And:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (18:110)

Also, the Prophet ﷺ said in a *Hadith*:

يَقُولُ اللَّهُ تَعَالَى : «أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشُرْكَهُ» .

“Allâh the Exalted said, ‘I am the Most Rich from needing associates. Whoever performs a deed in which he associated others with Me in worship, I will discard him and his *Shirk*.’”

And just as sincerity is a condition in accepting any act of worship, it is also necessary to imitate the *Sunnah* of the Prophet ﷺ in any act of worship. The Prophet ﷺ said:

قال ﷺ : «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» .

“Whoever performs an act that does not conform to our matter (the *Qur'ân* and *Sunnah*), then his act is rejected (or it is an act of reversion).”

O Muslims! Worshipping Allâh is the first necessary requirement from the slave, for it is Allâh's right that comes before any other right. Allâh the Exalted said:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا﴾

“Worship Allâh and join none with Him (in worship); and do good to parents.” (4:36)

And:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَالْوَالِدَيْنِ إِحْسَانًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.” (17:23)

There are many other *Āyât* on this subject. Moreover, Mu‘adh رضى الله عنه narrated:

أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا مُعَاذُ أَتَذَرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا».

“The Prophet ﷺ said, ‘O Mu‘adh! Do you know Allâh's right on the slaves and the slaves' right on Allâh?’ I said, ‘Allâh and His Messenger know best.’ He said, ‘Verily, Allâh's right on the slaves is that they worship Him Alone and associate none with Him in worship. The right of the slaves on Allâh is that He does not torment any who associates none with Him in worship.’”

Worshipping Allâh Alone is required from all those responsible adults, from the time he or she reaches the age of adolescence, until they die. Allâh the exalted said:

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ بِأَيْدِكَ الْيَقِينُ﴾

“And worship your Lord until there comes unto you the certainty (i.e., death).” (15:99)

And He said about ‘Esa (Jesus), peace be upon him:

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

“And has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live.” (19:31)

O slaves of Allâh! He who does not worship Allâh will become Satan's slave, just as Allâh the exalted said:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۖ وَأَنْ أَغْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

“Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you. And that you should worship Me. That is the Straight Path.” (36:60,61)

He who does not worship Allâh worships his own lusts and desires.

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ﴾

“Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray.” (45:23)

He who does not worship Allâh, worships the life of this world:

﴿قَالَ ﷻ : «تَعِسَ عَبْدُ الْخَمِيصَةِ، تَعِسَ عَبْدُ الْخَمِيلَةِ، إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ».

“Miserable is the slave of the *Khamisah*, miserable is the slave of the *Khamilah* (types of clothes): If he is given, he is pleased, but if he is deprived, he is not pleased.”

Worshipping Allâh Alone without partners gains the slaves dominance on the earth and immunity from all types of fears in this life and the Hereafter.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْفَاسِقُونَ ﴿٢٥﴾

“Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them (i.e., Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).” (24:55)

Dear Muslim, you give a promise to Allâh in every *Rak'ah* in your prayer, when you read Allâh's statement:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” (1:5)

That you would worship Him Alone and seek His help Alone. Consequently:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾

“And fulfil the Covenant of Allâh when you have covenanted.” (16:91)

May Allâh direct us all to the blessings of the Glorious Qur'ân and benefit us in whatever is in it of the *Āyat* and Wise *Dhikr*. I say this and ask Allâh the Great and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 2, p. 13

Essence of *Imân* (Faith) and its Signs

All thanks are due to Allâh Who judges by Truth and Justice and guides whom He wills to the Straight Path. He decides all matters with His Wisdom and ordains the religion, and He is the All-Wise, All-Knower. He sent the Messengers as Bringers of glad tidings and as Warners, and revealed the Book to them to judge between people concerning what they differ about. That was so that they judge by fairness and give each his due right without exaggeration or shortcomings. I bear witness that there is no deity worthy of worship except Allâh Alone without partners; His is the kingdom, He is Worthy of all praise and He is Able to do all things. I bear witness that Muhammad is Allâh's slave and Messenger, may Allâh's peace and blessings be on him, his progeny and all those who followed him with excellence until the Day of Judgment.

O people! Fear Allâh the Exalted, offer your loyalty and support to Him and He will grant you victory; obey Him and He will compensate you.

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُٓ إِنَّكَ اللَّهُ لَقَوِيٌّ عَزِيزٌ ۝ الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ غَلِيبٌ ۝﴾
 ﴿الْأُمُورِ﴾

“Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât* [i.e. to perform the five compulsory congregational *Salât* (prayers) (the males in mosques)], to pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e., they make the Qur'ân and *Sunnah* as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).” (22:40)

O people! *Imân* (Faith) is not acquired by wishing and hoping. Rather, *Imân* is the creed that resides in the heart and is implemented by

actions that substantiate its truth and essence by performing acts of worship and avoiding sins. Each one of us is able to state that he is Muslim and even claim that he is a *Mu'min* (faithful believer). Each one of us is able to declare that there is no deity worthy of worship except Allâh and that Muhammad ﷺ is the Messenger of Allâh. Even hypocrites, who will dwell in the lowest depths of the Hellfire, mention Allâh by their words. Hypocrites used to declare to the Prophet ﷺ, “We testify that you are the Messenger of Allâh.” They also swore to the Prophet ﷺ and his Companions that they were with them, even though they were against them. However, all these testimonies and vows did not avail them in the least: here they are in the lowest bottoms of the Fire below every *Mushrik* (polytheist), atheist, Jew and Christian! This is because their vows and oaths did not come from hearts full of *Yaqin* (sincerity), *Imân*, submission or obedience.

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَاۡلَيْمَ اَلْاٰخِرَ وَمَا هُمْ بِمُؤْمِنِيْنَ﴾

“And of mankind, there are some who say: ‘We believe in Allâh and the Last Day,’ while in fact they believe not.” (2:8)

Imân requires strong and firm faith that bears the fruits of truthful statements, righteous actions, love in the Cause of Allâh, sincerity in performing *Tauhid* and obedience to His Messenger ﷺ. *Imân* requires strong resolve, liveliness, vigor, endurance and dedicating the heart to what it finds hard: the obedience of Allâh and restraining the inner self from what it covets and is a disobedience of Allâh.

There are several signs of *Imân* that Allâh has mentioned in His Book and His Messenger ﷺ detailed in his *Sunnah*, as follows. Allâh said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايٰتُهُ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيْمٌ﴾

“The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Lord (Alone); who perform *As-Salât*

(*Iqâmat-as-Salât*) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).” (8:2-4)

Allâh also said:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ۝ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۝ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾

“And whenever there comes down a *Sûrah* (chapter from the Qur’ân), some of them (hypocrites) say: “Which of you has had his Faith increased by it?” As for those who believe, it has increased their Faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).” (9:124-126)

Therefore, dear Muslims, who amongst us has these qualities? Who amongst us feels fear in his heart because of Allâh and Honors His remembrance when He is mentioned? Who amongst us has his faith increased and rejoices when the *Âyat* of his Lord are recited to him? Who feels the delight of believing in the *Âyat* and applying their laws? Who amongst us truly trusts in Allâh, rather than in any among the creation? Who amongst us performs the prayer as it should be performed, perfectly and on time? Who amongst us gives from what Allâh has granted him by paying the *Zakât* and helping the needy, the relatives and the poor?

When contemplating the condition of Muslims in the present time, we find many Muslims who do not practice *Imân* or Islam, except whomever Allâh wills among them to have faith. Generally, Muslims

have fallen into shortcomings, especially with regards to fulfilling Allâh's rights, the rights towards each other and acquiring *Imân* and *Yaqin* (certainty). Many Muslims all over the Islamic World do not embrace the code of Islamic conduct or correct their actions, and many of them were affected by the ways and immoral traditions of the disbelievers. The impact of this appears on some Muslims who feel doubt and hesitation in their hearts about Allâh's revelation, the Prophet's prophecies, existence of angels and Jinn and about the authenticity of the Prophet's Message in general. Some of them even doubt the existence of Allâh, the Lord and Creator! Glory be unto Allâh! Would one doubt the existence of God, yet not doubt his own existence? Who has created him then, if Allâh did not? This is the reason why we witness many Muslims today whose hearts do not move if Allâh is mentioned, as if nothing they heard should cause them humbleness. Some Muslims do not increase in faith when Allâh's *Āyat* (the Qur'ân) are recited to them. Rather, they increase in wickedness and sin, mock Allâh's *Āyat* and shun implementing them out of arrogance. Some Muslims in present times do not trust in Allâh, but instead trust in material possessions and this life. Thus, they do not seek wealth from lawful resources, thinking that if they do, the opportunity to amass wealth becomes less open. They strive to collect wealth from any resource, whether allowed or disallowed. Some Muslims nowadays rely on Allâh's enemies to secure their safety and peace, leading them to obeying the disbelievers in disobedience to Allâh and His Law:

﴿إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا نَبَّأْنَهُمْ أَلْهَدَىٰ الشَّيْطَانُ سَوِيلَهُمْ
وَأَمَّا لَهُمْ ۝ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي
بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۝ فَكَيْفَ إِذَا تَوَفَّيْتُهُمُ الْمَلَائِكَةُ بَضْرِيُوتٍ وَجُوهَهُمْ
وَأَدْبَارُهُمْ ۝ ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ
أَعْمَالَهُمْ﴾

“Verily, those who have turned back as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them, and (Allâh) prolonged their term. This is because they said to those who hate what Allâh has sent down:

“We will obey you in part of the matter.” But Allâh knows their secrets. Then how when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.” (47:25-28)

We find that those Muslims who obey and follow their enemies in matters that contradict Islamic Law do so because of their weak trust in Allâh and their strong reliance on something other than Him! They are amazed at the strength of Allâh’s enemies and think that all power is in their hands. They forget that He Who has created the enemies, is indeed more powerful than they are. Had these people used their awe by dedicating their trust in Allâh Alone, and sought the means and ways of achieving triumph, such as abiding by Allâh’s religion and Law with regards to their affairs of life, they would find sufficient strength. If they did this, Allâh would be with them, and whoever has Allâh with him, will never be defeated:

﴿وَمَا كَانَتْ أَلَلَّةٌ لِّيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

“Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.” (35:44)

Nowadays, we find Muslims who neither join the prayer in congregation nor preserve its obligation. They do not attend the *Jumu'ah* (congregational prayer) at the Mosque and when they do pray, they do not fulfill the prayer’s pillars, conditions and *Sunan* (recommended acts). They do not take special care regarding purity of (prostrating) body, praying on time, completing the standing, sitting, *Ruku'* (bowing) or *Sujud* (prostrating) calmly and with grace. Some people who say that they are Muslims do not pray at all, and some of them mock the prayer and those who pray. Some Muslims do not spend for *Zakât* or *Sadaqah* from what Allâh has granted them, nor spend on those on whom they are required to spend. Yet, such people spend lavishly on what does not benefit them and on what Allâh had disallowed for them.

Muslims in these times are in a dire situation. We complain to Allâh

from the evil that they have done and from their abandoning His set limits and commandments. We complain to Allâh from their taking His Law lightly, forgetting His remembrance, feeling safe from His plan, ignoring the mission they were created to fulfill and indulging in foolhardiness instead. This explains why enemies of Muslims have power over them now and humiliate them, while controlling them politically and economically. Muslims have become just like a flock of sheep that hears nothing but calls and cries from their shepherd; they are deaf, dumb and blind, and therefore they do not understand. Indeed, we are all for Allâh and to Him shall be our return.

O Allâh! We invoke You while waiting to perform an act of worship that You have ordained on us as a favor from You. We invoke You by asserting that You are Allâh, there is no *ilah* (god) deserving worship but You, the One, the Sustainer. He Who neither begets, nor was He begotten and there is none like unto Him. O You Who created the heavens and earth, Owner of Power and Grace, the Ever-Living Who never dies, Who sustains all that exists. We invoke You to make *Imân* dear to us, beautify it and make it firm in our hearts. We invoke You to make disbelief, sin and rebellion hated by us and to take us away from this evil path.

O Allâh! We invoke You to set aright the affairs of this *Ummah* and provide them with righteous rulers who abide by the truth and judge by it. Grant us rulers who never fear the blame of anyone in their implementation of Allâh law. Give us rulers who never favor their relatives because of their relation or the strong on account of their strength. We ask You to protect our religion and make us firm on it until the day we die. You, verily You are the Most-Kind, Most Generous. I say this and ask Allâh to forgive me and you.¹

¹ *Adh-Dhiyaa al-Lami'*, by Shaikh Muhammad bin 'Uthaimin, p. 352

A Summary of the Creed of the *AhluS-Sunnah wal-Jamâ'ah*

All thanks are to Allâh, the Ever Living, the Sustainer, on Whose Command and Justice the heavens and earth were established, and He is Able to do all things. I bear witness that none has the right to be worshipped except Allâh, Alone without partners in His Lordship, Godship, or Names and Attributes. None is like unto Him and He is the All-Hearer, the All-Seer. I bear witness that our Prophet Muhammad ﷺ is Allâh's slave and Messenger. He sent him to mankind and the jinn as a Bringer of glad tidings, a Warner, a Caller to Allâh by His permission, and a lamp that spreads light. O Allâh! grant Your slave and Messenger Muhammad the best peace and blessings along with his progeny, Companions and all those who followed them with excellence until the Day of Resurrection.

O Muslims! Fear Allâh, the Exalted, and obey Him and you will earn success and happiness in this life and the Hereafter. Know, may Allâh grant you His Mercy, that the greatest requirement and duty on the slave is to acquire knowledge of his Lord, religion and Prophet, Muhammad ﷺ. These are the foundations of Islam as described and affirmed by the Messenger of Allâh in the *Hadith* of Jibril, peace be upon him. We Muslims are required to know our creed, the creed of the righteous and saved group who follow the Qur'ân, the *Sunnah* and the understanding of the Companions. We should learn it and teach it to our children, relatives and the Muslim society at large. We should understand the implications of the true Islamic Creed, accept them in our hearts and believe in them, just as our *Salaf* (predecessors) and those who followed their righteous deeds believed in them. Allâh described the righteous and sincere way of invoking Him used by the *Salaf* when they said:

﴿رَبَّنَا أَمَّا بِمَا أَرْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

“Our Lord! We believe in what You have sent down, and we

follow the Messenger; so write us down among those who bear witness (to the truth, that *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).” (3:53)

The correct Islamic Creed requires Faith in Allâh and worshipping Him Alone in sincerity through what He legislated of acts of worship. Allâh said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) *Tâghût* (all false deities, i.e. do not worship *Tâghût* besides Allâh).” (16:36)

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allâh and join none with Him (in worship).” (4:36)

Also, in the Two Sahihs it is narrated that Mu‘adh ibn Jabal رضى الله عنه said:

عَنْ مُعَاذٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا».

“I was riding behind the Messenger of Allâh ﷺ on his donkey when he said to me, ‘O Mu‘adh! Do you know the right Allâh has on the slaves and the right the slaves have on Allâh?’ I said, ‘Allâh and His Messenger know best.’ He said, ‘Allâh’s right on the slaves, is that they worship Him Alone and associate none with Him in the worship. The slaves’ right on Allâh is that He will not punish those who associate none with Him in the worship.”

The Islamic Creed also asserts that Allâh is True, that the meeting with Him and His Promise shall certainly come to pass, His Book is true, His Messenger is true and Paradise and the Fire are true. In the Two *Sahihs* it is narrated that ‘Ubadah bin As-Samit رضى الله عنه said that the

Messenger of Allâh ﷺ said:

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْفَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ».

“If anyone testifies that none has the right to be worshipped but Allâh Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allâh’s slave and His Messenger and His Word (‘Be’ and he was) which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few.”

Moreover, Muslims believe that the Last Hour is true and shall certainly come to pass and that Allâh will resurrect all those who lay in graves. The Islamic Creed also asserts that the believers shall see their Lord on the Day of Resurrection, just as they see the full moon.

This is our creed in Allâh: We believe that Allâh is the Lord Who has perfect control over the affairs of all creation. He is the One Who sustains all that exists with His apparent and hidden bounties. He gives life and takes it away. He is the Ever-Living Who never dies. In His Hands are the affairs of all things and He is Able to do whatever He wills. We also believe in Islam as the only true religion and in Muhammad ﷺ as Allâh’s Prophet and Messenger.

Muslims believe in the angels of the Most Beneficent, who are honorable slaves of Allâh, who never disobey any order that comes to them from Him and fulfil what they are commanded. We believe in all of Allâh’s Messengers عليهم السلام and previous Books.

﴿فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ. وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ﴾

“So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.” (3:179)

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ. وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ

﴿رُسُلِهِ﴾

“The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. We make no distinction between one another of His Messengers.” (2:285)

We also believe in Resurrection after death, for Allâh the Exalted said:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتُمْ بِنَحْيِ الْمَوْتِ وَأَنْتُمْ عَلَىٰ كُلِّ شَيْءٍ قَدِيرُونَ ۝ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

“That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.” (22:6,7)

And:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْعَذَّبَ قُلُوبُنَا وَلَنْ يَنْزِلَ عَلَيْنَا مَائِدَتُكَ ۚ إِنَّ اللَّهَ يُخَيِّطُ لِكُلِّ شَيْءٍ سَبِيلًا ۚ وَلَقَدْ عَلِمْتُمْ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.” (64:7)

We also believe in *Al-Qadar* (Preordainments and Predestination), the good and the evil outcomes of it, and that everything occurs by Allâh's Will and Permission.

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

“Verily, We have created all things with *Qadar*.” (54:49)

Therefore, everything that occurs in this world was created in due measure by Allâh and is encompassed in His Knowledge, including harm, benefit, accidents, incidents, health, sickness, fertility, drought, good, evil, happiness, misery, life and death; all occur by Allâh's Decision and Will.

We also believe in Allâh's Names and Attributes, just as He described Himself in His Book and by the words of His Messenger ﷺ.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him, and He is the All-Hearer, the All-Seer." (42:11)

Surely, none is like Allâh, nor is there any equal, rival or anyone similar to Him in any respect. Allâh is never compared to His creation. He knows Himself best and has perfect knowledge of all things in existence. He says the Truth and His Speech is the best and most fruitful speech there is. He has encompassed all the most perfect and magnificent Attributes in all respects.

We believe that the Glorious Qur'ân is Allâh's Speech in truth, not created. It started from Him and to Him it shall return in the end and He revealed it to His Prophet ﷺ.

﴿اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ﴾

"Allâh has sent down the Best Statement." (39:23)

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

"And who is truer in statement than Allâh?" (4:87)

﴿وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ﴾

"Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in Truth." (6:114)

We believe in everything that is mentioned in the Qur'ân and *Sunnah* regarding what will occur after death, such as the joy or torment in the grave and on the Day of Resurrection. These are reserved for the believers, the criminal sinners and disbelievers respectively.

We believe in the *Haudh* (the fountain) that the Prophet ﷺ was given. We believe that his *Ummah*, the *Ahlu-Sunnah wal-Jamâ'ah* from among them, will come to him at this fountain, which is whiter than milk and sweeter than honey. Whoever takes one sip of it will never

feel thirst afterwards. We also believe that the *Sirat* is the bridge over Hell that every one must pass with speeds equivalent to their good deeds. The sinners and disbelievers will fall from this bridge into Hell, where only the disbelievers will remain for eternity.

We also believe in the *Shafâ'* (intercession) of our Prophet Muhammad ﷺ in the Hereafter and that he will be the first to be given permission from Allâh to intercede.

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is he that can intercede with Him except with His Permission?” (2:255)

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى﴾

“And they cannot intercede except for him with whom He is pleased.” (21:28)

On that Day, Allâh will grant His Pleasure to the people of *Tauhid* and allow them to intercede with Him (on behalf of sinners), but as for the disbelievers, no *Shafâ'* will avail them.

﴿فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

“So no intercession of intercessors will be of any use to them.” (74:48)

O Allâh! Allow Your Prophet to intercede with You on our behalf and make happiness our final abode. O Allâh! make us among Your party, the successful group, Your close loyal friends who will never have fear nor ever grieve.

I invoke Allâh, the Greatest, for me, you and the rest of Muslims for His forgiveness from every type of error and sin we have committed. So seek His forgiveness. Certainly, He is the Most Forgiving, Most Merciful.

Significance of Obeying the Messenger 葵

All thanks and praises are to Allāh, Who has prepared Paradise as a favor and honor from Him for His believing slaves, and prepared Hellfire, through His justice and wisdom, for the sinners and disbelievers. I thank and praise Him as He should be praised and ask for His forgiveness and pardon. I bear witness that there is no deity worth of worship except Allāh Alone without partners and that Muhammad is our Prophet, Allāh's slave and Messenger. May Allāh's best peace and blessings be on Muhammad the son of Abdullah, his progeny, Companions and his followers who convey and deliver his call until the Day of Resurrection.

Allāh, the Exalted, the Able, Owner of the Most Honorable and High Names and Attributes, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّهُ
اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهِ إِلَهِ تُحْشَرُونَ﴾

“O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (葵) calls you to that which will give you life, and know that Allāh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.” (8:24)

In this noble *Āyah*, Allāh calls His believing slaves by the best and most honored description.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

“O you who believe!”

Reminding them of their Faith and good qualities that direct them to answer and obey Allāh's Order with full acceptance and submission, all the while feeling afraid of Him. Allāh commands them:

﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ﴾

“Answer Allāh and (His) Messenger (葵).”

Meaning, obey Allâh, remain on this straight path and be firm on what He has legislated and what His Messenger ﷺ brought from Him. You are required to obey the commands of Allâh and His Messenger ﷺ no matter what your circumstances or the hardness of your conditions. For Allâh and His Messenger ﷺ have called you to that which will give you life.

It is *Imân* (Faith), consisting of the *Qur'ân* and *Sunnah* that we were called to accept and embrace to ensure our life. This *Âyah* contains a truthful statement and a sure promise from He Who is Able to fulfill the promise. Whoever accepts His call, then he or she will live a good life full of honor and good works. Those who accept this call will live in this life enlightened by the light of Faith that resides in the heart, as well as being remembered and praised for their righteous qualities. In the next Life they will live for eternity and enjoy the everlasting delights.

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يُجْزَى اللَّهُ الْمُتَّقِينَ ﴾

“*Adn* (Eden) Paradise which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious).” (16:31)

Fear Allâh, dear Muslims, and follow His Messenger ﷺ. Obey Allâh's Commandments and avoid His prohibitions, whether you are feeling active, lazy, in favorable or unfavorable conditions and even if one's rights are not being given to them in full. Obey Allâh and His Messenger ﷺ and establish Allâh's penal code.

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

“And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding.” (2:179)

Establish justice on Allâh's earth and between His slaves, each according to the responsibility that Allâh has endowed him or her.

﴿ يَأْتِيهَا الَّذِينَ آمَنُوا كُفُوفًا مِمَّنْ بِالْقِسْطِ شَهِدَ اللَّهُ وَلَوْ عَلَى أَنْفُسِكُمْ أَوَّلَ الْوِلْدَيْنِ وَالْآقَرَيْنِ ﴾

“O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin.” (4:135)

Establishing justice requires performing *Jihâd* on the military and social fronts, because your enemy, O Muslims, will surely attack you on these fronts if you do not take the initiative. If the enemy invades you militarily, they will adversely affect your livelihood, while their social invasion will destroy your culture and morals. We seek refuge with Allâh from this fate. Therefore, obey Allâh and His Messenger ﷺ, for those who do not obey them will earn humiliation in this life and the Hereafter. There is no doubt that since obeying Allâh and His Messenger ﷺ is a light, its opposite is indeed, total darkness. Since obeying Allâh and His Messenger ﷺ is life, then its opposite is death. Since obeying Allâh and His Messenger ﷺ earns glory and might, then its opposite is humiliation and disgrace:

﴿وَمَنْ يُنِ اللّٰهُ فَمَا لَهُ مِنْ مُّكْرِمٍ﴾

“And whomsoever Allâh disgraces, none can honor him.”
(22:18)

O Allâh’s slaves! The Most Just Ruler, Who is Most Compassionate with His slaves, informs us in *Āyah* (8:24) that we mentioned previously, that He has full control over the hearts of the slaves, and He changes them as He Wills.

﴿وَأَعْلَمُوا أَنَّهُ اللّٰهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

“And know that Allâh comes in between a person and his heart.”
(8:24)

Al-Bukhari narrated from ‘Āishah رضي الله عنها:

«كَانَتْ يَمِينُ رَسُولِ اللّٰهِ: لَا وَمُقَلَّبِ الْقُلُوبِ».

“The Messenger of Allâh used to swear often by saying, ‘By He Who changes the hearts!’”

The *Āyah* and the *Hadith* indicate Allâh’s perfect ownership of our hearts. He mentioned this fact after He commanded us to obey Him

and His Messenger ﷺ, warning us that refusal to heed by His call will prevent one from the Straight and True Path and from what the heart likes and covets.

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So when they turned away (from the path of Allâh), Allâh turned their hearts away (from the Right Path).” (61:5)

Fear Allâh, O Allâh’s slaves, and feel His perfect watch, for your final destination and return is to Him Alone. On that Day Allâh will reward the good doers with a good recompense and the evil doers with evil. It will be either a Paradise as wide as the heavens and earth prepared for those who obey, or a blazing Fire, severe torment and evil recompense for those who disobey.

Allâh said, and His Statement is the Truth:

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۖ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَفِيهَا يَلْعَابُونَ﴾

“For those who answered their Lord’s Call (believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e., Islâmic Monotheism) is *Al-Husna*? (i.e., Paradise). But those who answered not His Call, if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.” (13:18)

I reiterate this and ask Allâh the Exalted to grant us obedience to Him and to His Messenger ﷺ and to make us firm on the path that pleases Him until the day we meet Him. We ask Allâh to forgive us and all the believers, male and female, for He is Oft-Forgiving, Most Merciful.¹

¹ *Ahadith Al-Jumu'ah*, by Shaikh Abdullah bin Hasan Al-Qa'ud, vol. 2, p. 127

Necessity of Loving Allâh and His Messenger ﷺ more than anyone else

All thanks and praises are due to Allâh, and all aggression is against the wrongdoers. May Allâh's peace and blessings be on the Final and Last Prophet and Messenger. I thank and praise Allâh the Exalted and bear witness that none has the right to be worshipped except Him Alone without partners and that Muhammad is His slave and Messenger. O Allâh! Bestow Your best peace and blessings on Your slave and Messenger, our Prophet Muhammad, and on his progeny and Companions until the Day of Resurrection.

Dear Muslims! It is not a secret to those who have sound comprehension that Allâh the Exalted has admonished those who dislike what He likes and like what He dislikes.

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ﴾

“That is because they hate that which Allâh has sent down (this Qur’ân and Islâmic laws); so He has made their deeds fruitless.” (47:9)

And:

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ أَعْمَالَهُمْ﴾

“That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.” (47:28)

It is required from every responsible Muslim to love what Allâh and His Messenger love and hate what Allâh and His Messenger ﷺ hate, so that he or she acquires success, happiness and the greatest win – Paradise. There is no doubt that none will acquire the grade of the Faithful Believers until and unless he or she loves what Allâh and His Messenger love and hates what Allâh and His Messenger ﷺ hate. None will earn Faith until he loves the Messenger of Allâh more than any other among mankind, including one's family, offspring and all other

men and women. In the Two *Sahihs* it is narrated that the Messenger of Allâh ﷺ said:

قَالَ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَوَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

“None among you shall attain Faith until I become dearer to him than his own self, his offspring, his parents and all other people.”

Moreover, true love requires true following and adherence, and this is why Allâh the Exalted said:

﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ﴾

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment).” (9:24)

And:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say (O Muhammad ﷺ to mankind): If you (really) love Allâh, then follow me (i.e., accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you and forgive you your sins.” (3:31)

The reason behind the revelation of this Noble *Âyah* is that the Prophet’s Companions said, “We love our Lord very dearly.” So Allâh declared to them that there is a sign that one really loves Him, then He revealed this *Âyah* in the Qur’ân. In the Two *Sahihs* it is narrated that the Messenger of Allâh ﷺ said:

«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ

وَرَسُولُهُ أَحَبُّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ
أَنْ يَعُودَ إِلَى الْكُفْرِ بَعْدَ أَنْ أُنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُتَذَفَ فِي النَّارِ».

“Whoever possesses the following three qualities will taste the sweetness (delight) of faith: the one to whom Allāh and His Messenger ﷺ become dearer than anything else, the one who loves a person and he loves him only for Allāh’s sake, and whoever hates to revert to disbelief, after Allāh has saved him from it, as he hates to be thrown into the Fire.”

Therefore, whoever loves Allāh and His Messenger ﷺ truly from his heart, this love will earn him or her the quality of loving what Allāh and His Messenger ﷺ love and hating what Allāh and His Messenger ﷺ hate and dislike. This love or hatred requires one to adhere by its practical implications. Also, if one does anything with his limbs that contradicts the implications of love for Allāh and His Messenger ﷺ, it will be a sign that one did not yet acquire the standard of love and hatred obliged on him or her. In this case, one should seek Allāh’s forgiveness and repent to Him by avoiding the sin and striving to perfect the required love of Allāh and His Messenger ﷺ in heart and action.

O Allāh’s slaves! Know that all types of sins result from preferring the lusts and desires of the innerself to the love of Allāh and His Messenger ﷺ. The same is true about all *Bid’ah* (innovations in the religion), which are started because of succumbing to lusts and preferring them to Allāh’s religion. Such is the case with sins, which occur because of preferring desires to loving and obeying Allāh and His Messenger ﷺ. Surely, he whose love, hatred, giving and taking are only for satisfying his desires and lusts, then this indicates a shortcoming in his Faith concerning its necessary obligations. In this case, one must repent from this path, revert to the Messenger’s *Sunnah*, prefer his love for Allāh and His Messenger ﷺ over his heart’s lusts and desires and do whatever earns him Allāh’s pleasure.

Hence, it is necessary for every Muslim who has true *Imān* to love Allāh and love whomever and whatever He loves, such as His angels, Messengers, Prophets عليهم السلام, truthful believers, martyrs and all

believers in general. Furthermore, it is a fact that one tastes the delight of Faith when he loves a person for Allâh's sake only. For this reason it has been reported (from the Prophet ﷺ) that from the signs of the sweetness of *Imân* is to love someone only for Allâh. Also, whoever loves for Allâh, hates for Allâh, gives for Allâh and, withholds for Allâh, then verily he has completed his Faith.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.” (79:40,41)

I invoke Allâh to forgive me, you and all Muslims, male and female, for every error and sin. So seek His forgiveness, for certainly, He is Oft-Forgiving, Most Merciful.¹

¹ *Khutbatul-Jumu'ah*, by Shaikh Abdullah Al-Khulaifi, p. 5

Necessity of Referring to the *Sunnah* for Judgment

All thanks are to Allâh Who sent the Messengers with His *Âyat*. He makes clear the allowed and disallowed in detail. He has favored His slaves with tremendous bounties, allowed the good and pure things for them and disallowed all impure things by the words of His Honorable Prophets and Messengers. I thank and praise Him for the great bounties that He bestowed on us, and I bear witness that none has the right to be worshipped except Allâh Alone, Owner and King of all things in existence, the Holy, Owner of Peace. I bear witness that Muhammad is Allâh's slave and Messenger, the most honored among mankind who prayed, fasted, performed *Tawaf* (circumambulating) around the Ancient House (the Ka'bah) and stood at Al-Mash'ar Al-Haram (the sacred sanctuary). May Allâh's peace and blessings be on Muhammad, his progeny and honorable Companions as long as the days keep dissipating the darkness of the nights.

Slaves of Allâh! Know, may Allâh grant us all His Mercy, that the religion is for Allâh Alone, and He decides whatever He wills and guides whom He wills. Allâh sent Muhammad ﷺ and made him the greatest Imam and leader, and He does not accept *Imân* from anyone until, and unless, they refer every matter of the religion to the Prophet's judgment and decision.

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمُونَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ

أَنفُسِهِمْ حَرَجًا مِّمَّا فَضَّلْتَ وَيُسَلِّمُوا سَلِيمًا ﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:65)

Allâh has declared and sworn in His Glorious Book that whoever does not seek the Prophet's judgment in all disputes will never attain Faith, until they offer the disputes to his *Sunnah* and find no

displeasure or hesitation in their hearts regarding his decisions and accept them fully. Allâh stated that no believer should ever choose his own decision for himself after Allâh's Messenger ﷺ has issued his decision. Allâh, Who Alone created creation and decides regarding it, ordained that when the Messenger ﷺ decides, his decision requires implementation.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

“And your Lord creates whatsoever He wills and chooses.”
(28:68)

Whatever Allâh decides is the *Tayyib* (good and pure), but not all His creation are good and pure, and this is the distinction between those slaves who are happy and those who are miserable. Surely, the good and pure person only deserves and is worthy of the good and pure statements, actions and creeds. The good and pure believer worships Allâh Alone without partners in worship and prefers His pleasure to his own lusts and desires. He is kind to Allâh's creation, as much as he is able, and treats them the way he likes them to treat him. He has collected the best of all types of good conduct, such as forbearance, grace, mercy, patience, truthfulness, easiness and honesty. His heart is free from such ills as outrage, deceit and enviousness. He is modest and kind with the faithful believers, but stern and harsh with Allâh's enemies. He chooses the best types of food that Allâh has allowed, and these foods are good and nourish the body and soul. He only chooses the *Tayyib* (good and pure) people as friends and his dwelling is always *Tayyib*. He is among those whom Allâh has described in this *Āyah*:

﴿الَّذِينَ نَوْفَلُهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُوتَ سَلَامٌ عَلَيْكُمْ أَدْخَلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter into Paradise, because of that (the good) which you used to do (in the world).” (16:32)

Allâh has decided that the *Khabith* (impure) is worthy of the *Khabith*,

while the *Tayyib* (pure) is worthy of the *Tayyib*. Therefore, the *Tayyib* statements, actions and women are worthy of the *Tayyib* statements, actions and men. In contrast, the *Khabith* statements, actions and women are suitable and worthy of the *Khabith* statements, actions and men. Allâh has made the dwelling of all the *Khabith* in Hellfire, and made Paradise the dwelling of all the *Tayyib*. Allâh decided that there are three types of dwellings, one dwelling is exclusively for the *Tayyib* and is never allowed for other than the *Tayyib* to dwell in it, and it is Paradise. There is another dwelling prepared for the *Khabith* men and women and none except them enters it, and it is the Fire. There is a third dwelling in which the *Tayyib* and *Khabith* dwells, and it is this life of the world which is the place of tests and trials. Allâh has decided all this with His Wisdom. On the Day of Judgment Allâh will separate the *Tayyib* men and women from all others and gather the *Khabith* and its people away from all others. Thus, the three dwellings will become two: Paradise, the dwelling of *Tayyib*, and the Fire, the dwelling of the *Khabith*.

One of Allâh's amazing decisions is that He has created for each group their likes: the delight and pleasure of the *Tayyib* is in the *Tayyib* statements, actions and behavior that they indulge in. From these *Tayyib* things, Allâh has created for the *Tayyib* people the best and most perfect ways and means of delight and happiness. As for the *Khabith*, their pain and sorrow will come from the very *Khabith* statements, actions and ill conduct they indulge in. Allâh has created from these types of *Khabith* the worst kinds of torment, misery and pains. Therefore, Allâh has made signs and indications of happiness and misery. For instance, the *Khabith* is full of evil and impurity in heart, words and actions. In contrast, goodness flows from the heart, words and actions of the *Tayyib*. Some people have a mixture of *Tayyib* and *Khabith* in them, and whichever is stronger than the other will designate the person as one of its people. If Allâh decides that a certain slave earns all that is good for him, He will purify him from the *Khabith* part before death comes, so that he returns to Allâh on the Day of Resurrection pure and clean. In this case, they will not require cleansing of their impure parts in the Fire of *Jahannam* on the Day of

Judgment. Instead, Allâh directs this type of slave to rid their self of impurity by repenting, performing the good deeds, as well as tasting various afflictions and hardships he is tested with in this life, until he meets Allâh without a sin in his record. As for the *Khabith* type (who is not a disbeliever), Allâh withholds from him the means and ways to acquire purity so that he meets Allâh with parts of *Tayyib* and parts of *Khabith*. Allâh has decided that none should reside in the Dwelling of His Pleasure who has any part of *Khabith* in him or her. Therefore, Allâh sends them to the Fire to eliminate the *Khabith* from them. Therefore, O Allâh's slaves, hold to the guidance of your Prophet ﷺ and make him your *Imam* and leader in all that you do, say and believe in. Do not follow the lusts and desires of your inner selves, nor obey the devil, for you are in the dwelling of test and trials. Know that obeying the Messenger ﷺ is obedience to Allâh Himself, and that the Messenger ﷺ only explains to us what Allâh has allowed and disallowed. The Prophet ﷺ forbids for us deviation, wickedness, following misguidance and evil.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.” (59:7)

May Allâh direct us and you to the blessings of the Noble Qur'ân and benefit us and you with whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutabtul-Minbariyyah*, by Shaikh Ibrahim Al-Yusuf, p. 230

The Five Pillars of Islam

All thanks and praises are due to Allâh, Who sustains all creation with His favor. He is the only deity worthy of worship. O Allâh! We only worship You, seek and invoke You for help for each and everything, and appreciate and praise You for Your bounties. I hereby testify that none has the right to be worshipped except Allâh Alone, without partners and that Muhammad is His slave and Messenger whom He sent as mercy for mankind and the jinn. O Allâh! Send Your mercy and blessings to Muhammad, his progeny, Companions and people of knowledge and correct guidance.

Allâh the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.” (22:77)

In this *Āyah* Allâh commands His believing slaves to worship Him by bowing down in *Ruku'* and prostrating in *Sujud* for Him Alone. He also commands them to do good things so that they might acquire guidance. Doing good entails enjoining righteousness and forbidding evil, It also entails worshipping Allâh in *Tauhid* with sincerity, being kind and compassionate, offering sincere advice to all people and direct them to what ensures their happiness and correctness. All this Allâh commands us to do, prefers for us and rewards us if we implement and adhere by it.

O Allâh's slaves! Islam is built on five pillars. Believing in them makes a person Muslim, provided he or she abides by these pillars and implements them sincerely and faithfully. These pillars are: testifying that none has the right to be worshipped except Allâh and that Muhammad ﷺ is His slave and Messenger, performing prayer, paying what is due of *Zakât*, fasting the lunar month of Ramadhân, and

performing *Hajj* to the Sacred House of Allâh for those who can afford the journey.

‘*Lâ ilâha illallâh*’ means, ‘None has the right or is worthy of being worshipped except Allâh.’ This Testimonial requires performing all acts of worship for Allâh Alone, including invoking, supplicating and feeling humbleness and fright from Him Alone and none else. Furthermore, only Allâh should be feared and he should be the sole source of hope and aid. None of these acts can or should be directed towards anything or anyone other than Allâh. Otherwise, one’s testimony that ‘none has the right to be worshipped except Allâh’ becomes useless.

Testifying that Muhammad ﷺ is the Messenger of Allâh requires adhering by the Prophet’s command and refraining from whatever he forbids. This Testimonial also requires referring to the *Sunnah* of the Prophet ﷺ for judgment and accepting his decisions with full submission.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:65)

There are five compulsory daily prayers, and they constitute the second pillar of Islam after the Two Testimonials. One of the conditions of having prayer accepted and not rejected is that it is performed in total sincerity to Allâh, with faith and humbleness. The prayers do, (and should) forbid those who perform them from committing sins and evil acts, as long as they are performed properly and on time.

﴿إِنَّ السَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

“*As-Salât* (the prayer) prevents from *Al-Fahshâ*’ and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed).” (29:45)

The third pillar of Islam is the *Zakât*, especially if it was given away with a sincere good heart. The *Zakât* cleanses and purifies the heart and increases one's wealth. Paying it takes the Muslim away from the evil characteristics of miserliness. Also, the *Zakât* is the right that the poor and needy Muslims have on one's wealth and its amount is not substantial. When *Zakât* is paid with a good heart, Faith, sincerity and given to poor and needy Muslims who deserve it to comfort them, then this act of charity will purify the heart of its giver and cleanse his money. This is a primary wisdom behind the ordainment of *Zakât*. We should also assert that *Zakât* entails one's good use of his position and social status that Allâh had given him to intercede for good causes:

﴿مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهَا نَصِيبٌ مِّنْهَا﴾

“Whosoever intercedes for a good cause will have the reward thereof.” (4:85)

Also, the Messenger of Allâh ﷺ said:

«اشْفَعُوا تُؤْجَرُوا» .

“Intercede for a good cause and you will have a reward thereof.”

Therefore, O slaves of Allâh! Fear Allâh and purify your hearts and intentions for Him Alone in all of your actions.

Fasting the lunar month of Ramadhân is an obligation required by Allâh and has such a unique status that all the actions of mankind are theirs except the Fast, for it is for Allâh and He rewards for it. Allâh accepts the Fast from His believing slaves, rewards them for it, and indeed, He has the best rewards. During the Fast, one abandons his food, drink and satisfying his lusts as an act of drawing closer to his Lord, obeying His orders and seeking His mercy, pardon and kindness. The Fast requires one to restrain his senses from committing evil. For instance, the hand fasts by restraining it from committing harm and being used to consume unlawful things, while the leg fasts when it is restrained from walking to evil and any act that might bring Allâh's Anger. The tongue fasts when it is restrained from uttering evil, foolishness, lying and backbiting. The ear fasts by not listening to

words of calumny, lies, backbiting, musical instruments and songs. The eye fasts by not looking at unlawful things, especially women whom one is not allowed to look at. Also, the eyes should be restrained from peeking at other people's secrets and private affairs. The Messenger of Allāh ﷺ included all these meanings in his comprehensive statement:

«إِنَّمَا الصَّوْمُ جُنَّةٌ، فَإِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلَا يَرُفْثُ وَلَا يَجْهَلُ».

“Verily, the Fast is *Junnah* (a shield or protection). Therefore, when it is a day when one of you is fasting, let him not commit *Rafath* (sexual intercourse with the wife), or dispute foolishly and unjustly.”

Allāh endowed Ramadhân, the Month of the Fast, with goodness, blessing and kindness, in addition to the revelation of the Qur’ân as guidance and mercy for mankind. Allāh ordained the Fast during Ramadhân and His Messenger established the *Sunnah* of *Qiyam* (voluntary prayer) during its nights. The Messenger of Allāh ﷺ said:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

“Whoever establishes prayers during the nights of Ramadhân faithfully, out of sincere faith and hoping to attain Allāh's rewards (not for showing off), all his past sins will be forgiven.”

Allāh's slaves! Perform acts of righteousness and good deeds so that you earn Allāh's generous rewards. Invoke Allāh to forgive you your sins and to guide and direct you to success. Beg Allāh to save your Islam, to allow it to prevail above all other religions and to protect and aid its people and defenders. O Allāh! Make us among those who earn Your forgiveness and acquire safety from the Fire.¹

¹ *Ahādith Al-Minbar*, by Shaikh Abdul Aziz bin Abdullah bin Hasan Al-Shaikh, p. 109

Islam provides ultimate Safety

All praises are due to Allâh, Who is Most Wise and Able to do all things. He sent down the Book to His slave so that mankind may contemplate its *Āyat*. I hereby testify that there is no deity worthy of worship except Allâh, Alone without partners, and that Muhammad is His slave and Messenger.

Allâh the Exalted sent His Messenger Muhammad ﷺ with guidance and the religion of truth to all mankind as a Bringer of glad tidings, Warner, Caller to Allâh by His Permission and a Lamp that spreads light. Before Allâh sent Muhammad ﷺ, the son of Abdullah, as His Honorable Prophet and as the awaited leader, reformer and savior by Allâh's permission, mankind was engulfed in *Kufr* (disbelief) and misguidance. They lived in ignorance and darkness, with confusion and disorder being so rampant and prevalent that truth was not established. There was no guidance being followed or implemented. There was no righteous leader to follow nor a reformer to call and impress the people with his call and cause. Allâh said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

“It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).” (9:33)

Muhammad ﷺ was the awaited savior and the longed for reformer who, by Allâh's Leave, guided mankind away from misguidance, saved them from ignorance and called them to Faith, brotherhood and worshipping the One True Lord of all that exists. The Prophet's Message was, still is and will always be full of truth, guidance, reform, reconstruction and true freedom. He was sent at a time when the hearts were thirsty for the truth, longing for a way out of darkness

to light, so as to remove the thick veil of misguidance that had engulfed them. When Muhammad ﷺ was sent, there came the awaited reformer who brought peace and tranquillity with Allâh's Help. Hence, people rushed to embrace the Faith, enter the garden of Islam and accept Allâh's religion in great numbers.

The hearts of so many people were opened and felt comfortable when there came to them pure guidance from Allâh and the truth that cannot be corrupted or spoiled by evil. They adhered to the Message that came to them and followed the Prophet ﷺ whom Allâh sent to deliver them to safety; they loved and helped him as much as they could and were his aids in *Jihâd* and while calling to his Message. On their shoulders the battles and conquests of Islam were waged against the party of infidels, the group of misguidance and the helpers of the devil.

They gave up their lives in the Cause of Allâh, Whom they believed in His Oneness, followed the light that He revealed to them and the Prophet ﷺ whom He sent.

﴿ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ۝ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ، وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ ﴾

“Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allâh and His Messenger (ﷺ), and that you assist and honor him (ﷺ), and (that you) glorify (Allâh's) praises morning and afternoon.” (48:8)

Dear Muslims! Islam is Allâh's light that dissipated the darkness of this life and rose over the horizons of this world. It is the right religion that filled empty hearts with Faith and brought life to them with certainty and sincerity. It is the eternal call that carries the Message of reform, emancipation and vitality in all places and time frames.

Islam is the eternal Message because it is Allâh's religion and way that He ordained. Islam is Allâh's revelation and wisdom.

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ﴾

“[Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh’s? And we are His worshippers.” (2:138)

And:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

“And who is better in judgement than Allâh for a people who have firm Faith.” (5:50)

Where are those who are certain that Islam is Allâh’s *Sibghah* (religion) that contains His wisdom; those who believe that the Qur’ân is Allâh’s revealed Word, then adhere by and hold to His judgment and decisions? Where are those who take guidance from the Qur’ân and implement its righteous commandments, perfect rulings, honorable Law and call of guidance and reform?

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur’ân guides to that which is most just and right.” (17:9)

﴿وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.” (6:153)

And:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than he who invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: I am one of the Muslims.” (41:33)

Know that Allâh has sent down Islam to be the perfect healer for all

ills of this life and the cure that endows mankind with immunity from wickedness, trials in life and religion and sin. Islam is still carrying its reforming mission of guidance until the present time, delivering a call that is unsurpassed or rivaled. Islam dissipates disarray, injustice and mischief and establishes guidance, justice, peace, stability, brotherhood, coherence and unity.

Muslims, in the present times, are in desperate need of adhering to Islam's call and holding to the guidance of the Qur'ân. They have fallen prey to feebleness, weaknesses, confusion, misguidance, sin and following lusts and desires. Their only safety and immunity is through the Islam that came to them with Muhammad ﷺ.

How can Muslims fall into misguidance when they have Allâh's Book of which they recite its *Âyat*, and the *Sunnah* of their Messenger ﷺ, which explains Allâh's *Âyat* to them? How can Muslims even complain that their situation is unbearable and their livelihood is full of confusion and troubles, when they have the healer before their hands containing the wisdom of the All-Knower, Well-Acquainted with all things? In it, they will find all that they need to correct their life and Hereafter affairs, as well as earning might, a good life and tranquillity.

I hereby declare with sincerity to Allâh's Face, and to fulfill the mission and duty that I have towards delivering the Prophet's Message: that Allâh's Book and the *Sunnah* of His Messenger are the plain truth that never contains or leads to misguidance. The Qur'ân and *Sunnah* are the certainty that is never mixed with doubt, the light that eradicates darkness and the correct guidance that repels misguidance and prevents loss and failure for all of mankind.

Muslims will never earn what is good for them, acquire Allâh's help and victory, or live a good, tranquil life until, and unless, they revert to Islam and adhere by Allâh's Book and the *Sunnah* of His Messenger ﷺ. The Prophet ﷺ has said the truth when he declared:

قَالَ ﷺ: «تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا: كِتَابُ اللَّهِ

وَسُتِّي ، أَلَا هَلْ بَلَغْتُ؟ اللَّهُمَّ اشْهَدْ .

“I have left with you what will save you from misguidance, as long as you adhere to them: the Book of Allâh and my *Sunnah*. Have I conveyed (the Message)? O Allâh, be my Witness.”

I ask Allâh to make the Noble Qur’ân a blessing for us. I say this and ask Allâh to forgive me, you and the rest of the Muslims from every error. Invoke Him for forgiveness, for He is Oft-Forgiving, Most Merciful.

Tawakkul (Trusting) in Allâh

All praises and thanks are due to Allâh, the Omnipotent, Most Powerful, and I bear witness that there is no deity worthy of worship except Allâh Alone without partners, Whom we worship and invoke for help. I bear witness that Muhammad is Allâh's slave and Messenger, the best Prophet and the Leader of all those who fear Allâh. O Allâh! Grant Your best blessings and mercy on Muhammad, his progeny, his Companions and all those who followed them with excellence until the Day of Judgment.

O people! Fear Allâh and adhere by His Rope, this Qur'ân, and rely on Him for all of your affairs. Allâh said:

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“And in Allâh let the believers put their trust.” (58:10)

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

“So worship Him and put your trust in Him.” (11:123)

﴿وَأَعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾

“And hold fast to Allâh [i.e., have confidence in Allâh, and depend upon Him in all your affairs]. He is your *Maula*? (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!” (22:78)

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

“And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.” (11:88)

And:

﴿إِنَّاكَ نَعْبُدُ وَإِنَّاكَ نَسْتَعِينُ﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” (1:5)

Further, Allâh's Messenger ﷺ said:

قَالَ ﷺ: «إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ».

“When you ask, ask Allâh, and when you seek help, seek it from Allâh.”

Therefore, *Tawakkul* (Trust) and *Isti'anah* (Seeking Help) are two of the greatest obligations and implications of *Imân* (Faith). They are also among the best good deeds that draw one closer to the Most Beneficent. Surely, all matters occur and are led to success by Allâh's help Alone and the slave has no choice or recourse, except by trusting and relying on Him. Certainly, whatever Allâh wills occurs and whatever He does not will never occurs. The slaves cannot change their condition from one stage to another, except by Allâh's Will. The slaves have no power or strength to worship Allâh except through His help, nor can they resist evil and sin except when Allâh grants them immunity. All types and parts of sustenance and provisions can be earned and perfected by trusting in Allâh Alone, just as the Messenger of Allâh ﷺ said:

قَالَ ﷺ: «لَوْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْكُمْ كَمَا يَرْزُقُ الطَّيْرَ: تَغْدُو حِمَاصًا وَتَرْجُو حُطَبَانًا».

“If you truly trust in Allâh as you should trust in Him, He will provide you with sustenance, just as He does to birds: they go out in the morning with empty stomachs and come back in the evening with full stomachs.”

The Messenger of Allâh ﷺ described those who trust in Allâh as having two qualities: they seek means and ways of earning their livelihood and have great trust in He Who has full control of all means and ways of provision. Those who possess only one or none of these qualities will acquire failure and utter loss. In contrast, those who seek the legal and lawful ways of earning their sustenance, trust in Allâh and appreciate His bounties whenever they earn them, all the while observing patience during times of hardship and distress, will acquire success and win what they need and covet. How can those who

acknowledge that they are in need of their Lord in all conditions and situations, not trust in Him? How can those who acknowledge that they are helpless and feeble without the help of their Lord, ever stop seeking His help or invoking Him for relief? How can those who are certain that ownership of all affairs rests in Allâh's Hands, not ask Him for their various needs? How can those who have knowledge of Allâh's Richness and Most Generous Essence, refrain from seeking His Kindness in all of their matters? How can those who are certain of Allâh's Mercy, that He is more merciful with His slaves than the mother with her own child, not trust His Judgment? How can those who know that Allâh is Most Wise in all decisions, not feel assured and pleased with all that He decides and destines for them?

O slave of Allâh, who seeks the ways and means of goodness, you will only earn all that is good and righteous by trusting in Allâh and relying on Him for every need. O you who strives hard against his own self to resist the lures of sin and disobedience, know that you will repel sin only through your trust and reliance on He Who has perfect knowledge of the Unseen. Surely, he who relies on Allâh, He will suffice for him. He who asks Allâh for help and adheres to His obedience, He will correct the affairs of his life and religion for him. As for he who likes himself and lets his heart abandon the Lord, the Most Honored, he will only acquire failure and lose this life and the Hereafter.

How many are they, who seem weak and unable to earn their benefit, but are in fact strong on account of their trust and reliance on Allâh, and so Allâh helps them acquire their needs? How many are they, who seem strong and rely on this fact alone, but their strength deceived and departed them when they most needed it? Surely, the help and success that Allâh grants is the only reserve and resource of supply for the faithful believers. There is no success, or happiness, except by worshipping Allâh, seeking His help and trusting in Him. Verily, Allâh is the only deity worthy of worship and how excellent He is as a Helper:

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

“Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.” (60:4)

And:

﴿وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

“And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.” (29:60)

May Allâh direct us all to the blessings of the Glorious Qur’ân and benefit us all in whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, the Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Fawakih Ash-Shahiyyah*, by Shaikh Abdur-Rahman Al-Sa’di, p. 21

The Necessity of *Ikhlas* (Sincerity) in Deeds

All praises and thanks are due to Allâh, Lord of all that exists. I bear witness that none except Him has the right to be worshipped, Alone with sincerity in the religion. I bear witness that Muhammad is Allâh's slave and Messenger and His truthful and trustworthy Messenger. May Allâh's peace and blessings be on Muhammad, his progeny, his Companions and all those who followed them perfectly until the Day of Resurrection.

O Muslims! Fear Allâh the Exalted and hold to *Ikhlas* (sincerity) for Allâh's Face in your actions and statements. Al-Bukhâri and Muslim narrated that 'Umar رضى الله عنه said, "I heard the Messenger of Allâh ﷺ say:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

"Verily, the reward of deeds depends upon the *Niyyah* (intentions) and every person will get the reward according to what he has intended."

Therefore, every action that was not performed for Allâh's Sake only, is annulled and fruitless in this life and the Hereafter.

There are two implications for the word *Niyyah* according to the scholars. One of them pertains to distinguishing acts of worship from acts of habit. For instance, there is a difference between taking a bath to remove impurity and taking a bath to cool off or to clean the body. Further, there is a different *Niyyah* for *Zhur* prayer than *Asr* prayer and fasting during Ramadhân in contrast to fasting in other months.

The second meaning for *Niyyah* pertains to distinguishing between the intention behind the act, if it is directed to Allâh Alone or to Allâh and others. This meaning carries with it happiness or misery and reward or punishment. Two different persons might perform the same act, paying equal effort to it. Yet, one of them earns a reward while the other earns no reward, or even punishment, because the intentions were different in each case. Allâh the Exalted said:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ۝ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

“Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allâh’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh’s obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).” (17:18,19)

Some scholars said that this is why people vary in grades; it is in accordance to the intentions behind their actions, not because of merely fasting and praying. For instance, *Hijrah* (migration) from the area of *Kufr* (disbelief) to the area of Islam is one of the best righteous deeds there are. But it will truly be a *Hijrah* by having the intention in the heart to do so (in Allâh’s Cause), not just because one departs from one area to another for worldly purpose or for no particular reason. The Messenger of Allâh ﷺ said:

«فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

“So whoever emigrated to Allâh and His Messenger, then his migration was to Allâh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his migration was for what he emigrated for.”

In this *Hadith*, the Prophet ﷺ states that *Hijrah* depends on the intention and *Niyyah* behind it. Therefore, whoever emigrated to the land of Islam on account of his love for Allâh and His Messenger ﷺ, to

learn Islam and be able to practice it in public, since he was unable to do so in the land of *Shirk*, then he truthfully emigrated to Allâh and His Messenger ﷺ. Allâh has promised great rewards from Him for this righteous act.

As for he who emigrates from the land of *Shirk* to the land of Islam seeking worldly benefits or for the purpose of marrying a certain woman, then he did not emigrate for Allâh and His Messenger. Rather, he is a merchant or seeker of marriage. When the Prophet ﷺ was asked about the different intentions behind fighting, such as showing off and being courageous to defend one's tribe, and so forth, he gave this answer:

قَالَ ﷺ : «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ» .

“He who fights so that Allâh's Word is the highest, then he is fighting in the Cause of Allâh.”

Further, *An-Nasai*'î narrated from Abu Umamah رضى الله عنهما, that a man came to the Prophet ﷺ and asked him, “What about a man who joined *Jihâd* to earn reward, as well as fame? What will he earn?” The Messenger of Allâh said, “Nothing.” He (ﷺ) then said:

«إِنَّ اللَّهَ لَا يَقْبَلُ إِلَّا مَا كَانَ خَالِصًا وَابْتِغَايَ بِهِ وَجْهَهُ» .

“Verily, Allâh only accepts what was performed in sincerity to Him seeking His Face.”

There is no doubt that dying as a martyr in Allâh's Cause, learning beneficial knowledge and teaching it and spending money in Allâh's Cause are some of the best righteous deeds there are and the hardest to perform. When one's intention behind performing any of these acts is corrupt, he will earn the Fire! Muslim narrated that Abu Hurairah رضى الله عنه said that he heard the Prophet ﷺ say:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا. فَقَالَ: مَا عَمِلْتُ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ وَلَكَِنَّكَ

قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا. فَقَالَ: مَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ الْقُرْآنَ فِيكَ، قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: قَارِءٌ فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا. فَقَالَ: مَا عَمِلْتَ فِيهَا؟ فَقَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّهُ أَنْ يُنْفَقَ فِيهِ إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ».

“The first person who a sentence passed against him will be found guilty on the Day of Resurrection, is a man who died as a *Shahid* (martyr). He will be summoned, and Allâh will remind him of His bounties on him, and he will attest to them. Allâh will ask him, ‘What have you done in return?’ The man will say, ‘I fought for Your Sake, until I died as a *Shahid*.’ Allâh will say, ‘You have said a lie! You only fought so that it will be said, ‘He is brave,’ and it was said (meaning, you have received your payment)!’ Then, he will be sentenced to be dragged on his face until he is thrown in the Fire. Also, a man who learned knowledge and taught it, and who also read the Qur’ân, will be summoned, and Allâh will remind him of His bounties on him, and he will attest to them. Allâh will ask him, ‘What have you done as regards them?’ He will say, ‘I have learned knowledge and taught it, and I also read the Qur’ân for Your sake.’ Allâh will reply, ‘You have said a lie! You only learned (the knowledge) so that it will be said, ‘*Aalim* (a scholar),’ and you have read the Qur’ân so that it will be said, ‘*Qarii* (a reader of the Qur’ân).’ And it was said!’ He will be sentenced to be dragged on his face until he is thrown in the Fire. And a man whom Allâh has given abundance (in wealth and provisions) and

different types of possessions will be summoned and Allâh will remind him of His bounties on him and he will attest to them. Allâh will ask him, ‘What have you done as regards them?’ He will reply, ‘I left no path that You like spending on, but I spent on it for Your sake.’ Allâh will reply, ‘You have said a lie! You only spent so it will be said, ‘He is generous,’ and it was said.’ Then he will dragged on his face until he is thrown in the Fire.”

When Mu‘awiyah bin Abu Sufyan, رضى الله عنه, heard this *Hadith*, he cried and said, “Allâh and His Messenger ﷺ have said the truth.”

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
○ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ﴾

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire.” (11:15,16)

Imam Ibn Rajab said:

“Know that performing deeds for other than Allâh is of different types. Sometimes, this action might be to show off in its entirety, and thus, one seeks to be seen by the creation for a worldly gain. For example, this is the state that the hypocrites pray in.”

Just as Allâh described them:

﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالًا يُرَاءُونَ النَّاسَ﴾

“And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men.” (4:142)

Further, Allâh described the acts of the disbelievers as being all for showing off, when He said:

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ﴾

“And be not like those who come out of their homes boastfully and to be seen of men.” (8:47)

The boasting and showing off described here rarely appears in the prayer and fasting performed by a believer. Yet, showing off might appear in their acts of charity and *Hajj*, because these latter acts are carried out in public and bring benefit to people, making it hard to observe perfect sincerity while performing them. However, if showing off appears in these acts, it will annul them and earn one Allâh's anger and torment, as is known to Muslims. Sometimes, the act might be for Allâh and is mixed with showing off. In this case, there are authentic texts asserting that if the intention of showing off was present at the time one intended to perform a righteous act, the act itself will be annulled and fruitless. But when the act was started to gain Allâh's reward alone, but changed later on to include an intention to partially show off, then it will not annul the act, provided one repels such thoughts.

Therefore, O slaves of Allâh! Worship Allâh Alone in sincerity and stay away from *Riyâ'* (showing off) and evil intentions. Allâh does not look at your shapes and wealth, but rather at your hearts and actions.

Know that the slave will be helped towards *Ikhlas* (sincerity) when he performs a righteous deed in confidence between him and his Lord. This way, the act will be easily steered away from *Riyâ'* (showing off). The Prophet ﷺ said in an authentic *Hadith*, that among the seven whom Allâh shades under His Shade, on a Day when there will be only His Shade:

«رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ».

“...A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).”

In addition, Allâh said:

﴿إِنْ بُدِّئُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفَوْهَا وَتُوْنُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ﴾

“If you disclose your *Sadaqât* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you.

(Allâh) will expiate you some of your sins.” (2:271)

When a believer gives away charity for a good cause, he should not agree that his name be announced to the public, such as in newspapers, unless the purpose is to encourage others to pay for this and other charitable causes, or if his name is announced without his knowledge. Further, when some people build a mosque, they have a statement written on its door declaring that so-and-so ‘generous person’ built this mosque from his money. This is not proper conduct and might spoil one’s good deed, especially if he or she sought to preserve the memory of his or her generosity!

So, fear Allâh, O Allâh’s slaves, and perform all good deeds for His Sake alone:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَنَ كَانِ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“Say (O Muhammad ﷺ): “I am only a man like you. It has been revealed to me that your *Ilâh* (God) is One *Ilâh* (Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (18:110)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you with whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.”¹

¹ *Al-Khutabul-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 2, p. 273

Seeking the Lawful Means of Approach to Allâh

All praises and thanks are due to Allâh, the Greatest, Most Compassionate, Most Merciful, Owner and Bestower of the great favor and tremendous bounties. I bear witness that none has the right to be worshipped except Allâh, Alone without partners, and unto Him belongs the Most Noble Sovereignty. I bear witness that Muhammad ﷺ is His slave and Messenger whom Allâh described:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.” (68:4)

O Allâh! Bestow Your mercy, forgiveness and blessings on Muhammad, his progeny, his Companions and all those who followed their guidance.

O people, fear Allâh the Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Do your duty to Allâh and fear Him. And seek the *Wasilah* (means of approach) to Him, and strive hard in His Cause (as much as you can), so that you may be successful.” (5:35)

‘Fear Allâh’ in this *Āyah* pertains to avoiding *Kufr* (disbelief), sin and disobedience. As for *Jihâd* in Allâh’s Cause, it pertains to striving hard against the people of misguidance, disbelief and atheism. ‘Seek the *Wasilah* to Him’, pertains to drawing close to Allâh by adhering to the pillars of Faith, the laws of Islam and acts of *Ihsan* (excellence in the religion).

He who worships Allâh and invokes Him by His Names and Attributes, has sought the best means of approach to Him. He who invokes Allâh on account of His favors, bounties, generosity and kindness, will have sought the path of the chosen righteous believers.

He who seeks the means of approach to Allâh by avoiding what He has disallowed and working for His pleasure, will no doubt earn all that is good and righteous. He, who seeks the means of approach to Allâh by mentioning his need and meekness to Him, will have used the best way of drawing closer to Him.

As for he who seeks the means of approach to Allâh by mentioning the grade and status that some of His creation have with Him, he is an innovator in the religion and an unjust person. He who invokes the creation for help and relief, claiming that he is seeking a means of approach to Allâh through them, then he is a *Mushrik* (polytheist) and a disbeliever.

Therefore, invoke your Lord by praying often, reciting His Speech with humbleness and humility and being kind to His creation, for He likes the good-doers. Seek the means of approach to Allâh by being dutiful to parents and keeping relations with kith and kin, for Allâh keeps relations with those who do so and severs relations with those who shun their relatives. Seek the *Wasilah* to Allâh by fearing Him and hoping and trusting in Him, for Allâh loves those who trust in Him. Remember Allâh always by your words and seek His forgiveness, for truly, those who remember Allâh in *Dhikr* will acquire ultimate happiness. Seek the means of approach to Allâh by loving your Prophet and reciting the *Salât* (blessings upon him) for his benefit. Surely, he who often recites the *Salât* on the Prophet, then Allâh will suffice for him concerning all his needs. When one says *Salât* once on the Prophet ﷺ, Allâh will give him ten times that *Salât*, and he will earn the Prophet's love and *Shafâ'* (right to intercede with Allâh on his behalf on the Day of Judgement) by Allâh's Leave. Seek Allâh's pleasure by being kind to the orphans, the weak and even with animals. Surely, Allâh gives mercy to those among His slaves who are merciful. Seek Allâh by ridding your hearts from all types of sin, envy and rage on Muslims, and by offering sincere advice and being compassionate with all creation. Seek the *Wasilah* to Allâh by abandoning whatever the evil inner self commands one to do and satisfy of sin, lusts and desires; protect your sight from illegal things, preserve your tongue from uttering evil and stay away from all types of beliefs, actions and

statements that Allâh has disallowed. Seek the *Wasilah* to Allâh by having perfect sincerity and obeying the Messengers. Allâh willing, if you do this, you will earn all that you seek, that is good and beneficial. May Allâh direct us to the blessings of the Glorious Qur'ân and benefit us with whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Fawakih Ash-Shahiyyah*, by Shaikh Abdul Rahman Al-Sa'di, p. 36

Warning Against Nifaq (Hypocrisy)

All thanks and praises are due to Allâh Who warned against *Nifaq* and ordained the best types of conduct. I bear witness that none has the right to be worshipped except Allâh; a Testimonial that saves whoever says it and adhered by its implications from the evil of the Day of Gathering (Day of Judgment). I testify that Muhammad ﷺ is the slave and Messenger of Allâh whom He sent to perfect the best types of conduct and behavior. May Allâh's peace and blessings be on Muhammad, his progeny and Companions.

O Muslims! Fear Allâh and obey Him. The Prophet ﷺ said:

يَقُولُ النَّبِيُّ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ».

“Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of them will have one characteristic of hypocrisy unless, and until, he gives it up. They are, whenever he speaks, he tells a lie; whenever he gives a promise, he breaks it; whenever he quarrels, he behaves in a very imprudent and mean manner, and whenever he makes a covenant, he proves treacherous.” (*Al-Bukhâri and Muslim*)

An-Nifaq (hypocrisy) is a very dangerous illness and sickness, which attacks the heart and warrants Allâh's anger and torment. Every Muslim is, therefore, required to weigh himself using this *Hadith* as the scale with which he finds out if he is safe from this disease. *Nifaq* is defined as to announcing goodness and hiding evil and has two types. First, there is a *Nifaq Akbar* (biggest hypocrisy), which is hypocrisy in the creed, when a person pretends to believe in Allâh, His angels, Books, Messengers and the Hereafter. However, this person really hides disbelief in all or some of these aspects of Faith. This is the *Nifaq* that the Qur'ân admonished, considered a type of *Kufr* and

warned its people that they will be in the lowest bottoms of the Fire. Allâh described this type of hypocrite with the worst descriptions and characteristics of *Kufr* (disbelief) and mocking the religion and its people. This type of hypocrite feels inclined towards the enemies of the Islam and seeks to kindle enmity between Muslims. Among their evil characteristics is that they are misers and fools. Their outer appearance is appealing: they wear good clothes and use good words, but their inner self is wicked, full of arrogance, envy, *Riyâ'* (showing off) and various ills of the heart:

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خُشْبٌ مٌسَدَّدٌ ۖ يَكْسِبُونَ كُلَّ صِغَرٍ عَلَيْهِمْ هُرٌّ الْعَدُوِّ فَأَحْذَرُهُمْ فَتَلَاهُمُ اللَّهُ أَنْ يَوْفُكَونَ ۖ﴾

“And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?” (63:4)

Allâh has exposed the secrets of the hypocrites and defamed them in *Surat At-Tauba* (chapter 9) and other parts of the Qur’ân, so that Muslims are aware of their reality and thus avoid them, as well as strive against them as they do against *Mushrik* (polytheists) and *Kuffar* (disbelievers):

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَنِسْ أَلْمَصِيرُ ۖ﴾

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.” (9:73)

O Allâh’s slaves! This is the first type of *Nifaq* and these are the characteristics of its people.

The second type of *Nifaq* is *An-Nifaq Al-‘Amali* (practical hypocrisy). that involves showing goodness and hiding treachery and betrayal. This is the type described in the *Hadith* we mentioned. Even though

this type of hypocrisy does not annul the religion, it is still a path that directs to the greater hypocrisy, *Kufr* and all types of evil. The essence of this type is described in the Prophet's *Hadith*. For instance, the Prophet ﷺ said that when people of this type speak, they lie and invent false statements. They sometime relate whatever falsehood they invent to Allāh and His Messenger ﷺ.

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ﴾

“And who does more wrong than the one who invents a lie against Allāh.” (61:7)

Also the Prophet ﷺ said:

قَالَ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

“Whoever lies on me intentionally, let him take his seat in the Fire.”

Inventing a lie against Allāh and His Messenger ﷺ pertains to claiming that a certain matter is allowed or disallowed, without evidence from Allāh and His Messenger ﷺ that supports this claim. This type includes inventing stories and relating them to Allāh. Those who do this will degrade their level from the grade of truthful ones to the low ranks of liars. Persisting in lying will lead to sin, and sin leads to the Fire. Therefore, do not belittle the danger of lying, O Muslims, for minute lying leads to taking the habit of lying often. Those who lie often will be known to people by this characteristic! Hold to the truth, for those who do so will save themselves, just as Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

“O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).” (9:119)

And:

﴿هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

“This is a Day (i.e., Day of Resurrection) on which the truthful will profit from their truth.” (5:119)

The second characteristic of practical hypocrisy described in the *Hadith* is that when this person is entrusted, they often breach the trust. If he is entrusted with money, secrets or any other rights of other people, he will not protect these rights or secrets. They either ignore taking care of these rights, or devour them and deny they ever had possession of them. They also expose the secrets they were entrusted with, and if they were entrusted with a job, they would take bribes and dimer and favors in return for doing the job they were entrusted to do and fulfill!

The third type of practical hypocrisy entails betraying the covenants they conduct between them and Allâh, and between them and other people. Therefore, they do not preserve the terms of treaties and covenants, in contradiction to what Allâh has ordained when He said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

“And fulfill (every) covenant. Verily, the covenant will be questioned about.” (17:34)

And:

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾

“And fulfil the Covenant of Allâh when you have covenanted.” (16:91)

Betraying covenants is disallowed even if they were conducted with disbelievers. Allâh has ordained that covenants be kept even with the *Kuffar*, as long as the *Kuffar* do not break the terms of their treaties with Muslims. So what about one's treaties and covenants with Muslims, such as their pledge of allegiance to Muslim leaders? Such is the case with all transactions and contracts between Muslims. The Prophet ﷺ said:

قَالَ النَّبِيُّ ﷺ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ فَيَقَالُ هَذِهِ غُدْرَةُ فُلَانٍ».

“A flag will be raised for every betraying person on the Day of Resurrection, and it will be declared, ‘This is the betrayal of so-and-so.’”

Among the characteristics of hypocrites is that when a dispute arises between them and other Muslims, they go to extremes and do not hesitate to illegally acquire other people's rights and property. They become the most quarrelsome of people and revert to wicked ways and means to consume other people's rights, including forging documents, vowing while lying and using false testimony (including buying witnesses). If this person is influential, he will use his influence to defend falsehood, so that people will think it is true, and portray truth as being false. This, indeed, is one of the worst types of evil actions and the meanest of the characteristics of hypocrites.

Allâh's slaves! Those who acquire all these evil characteristics: lying in the speech, breaching trusts, betraying covenants and treaties and being imprudent and quarrelsome when disputes arise, will not have much reserve of *Imân* left with them. In this case, one will become a pure hypocrite, who has succumbed to dangerous illnesses that, if gather in a body, will bring it utter destruction and demise. Whoever has one or more of these characteristics will have mixed qualities of Faith with some characteristics of hypocrisy. If these evil manners remain with the believer, they might destroy whatever is left of his or her *Imân*. This is because the ills of hypocrisy are just like the dangerous diseases that attack the body and should be treated and repelled at once. Otherwise, the disease will lead the body to its demise. But if one repents to Allâh and abandons the evil characteristic of hypocrisy he has acquired, replacing it with the qualities of Faith of the opposite kind, he or she will be cured from this illness, and his Faith will almost reach the level of perfection. This is, and should be the quality of the Muslims.

This *Hadith* encourages Muslims to repent from *Nifaq* (hypocrisy) and from the characteristics of *Nifaq*, all the while adhering by and acquiring the qualities of truthful believers. The outward appearance of the faithful believer is required to conform with his or her inwardness. Muslims are required to be sincere and truthful in statement and action, in all conditions and under all circumstances. This way, they will become a good example for the believer who values his Faith, protects

his religion by saying the truth, preserves the trust, fulfills his covenants, keeps his promise and is fair even when he disputes with others.

O Allâh's slaves! *An-Nifaq Al-Akbar*, (major hypocrisy) flourishes when Muslims are strong because hypocrites fear declaring their true beliefs in this case. Yet, they wish to live with Muslims and seek protection for their life and property. They thus declare that they are Muslims outwardly, even though their hearts conceal *Kufr*. They also await any chance to hurt Muslims and conspire against them. This type of hypocrisy cannot and does not occur by Muslims.

As for *An-Nifaq Al-Asghar* (minor hypocrisy), it might occur by Muslims who have weak faith. The Companions feared this type of hypocrisy for themselves, to the extent that 'Umar رضى الله عنه used to ask Hudaifah bin Al-Yaman رضى الله عنه whether he was among the hypocrites the Prophet ﷺ mentioned to Hudaifah رضى الله عنه. Al-Bukhâri narrated in the *Sahih* that Ibn Abi Mulaika said:

"I lived during the time of thirty Companions of the Prophet ﷺ, and they all feared hypocrisy for themselves."

Al-Bukhâri also narrated that Al-Hasan said about *Nifaq*:

"None except a faithful believer fears it for himself, and none except a hypocrite feels safe from it."

O, Allâh's slaves! This is how our *Salaf* (righteous predecessors) feared minor hypocrisy for themselves because it directs to major hypocrisy. And just as *Kufr* starts by amassing and persisting in sin, those who persist in the characteristics of hypocrisy might lose their Faith altogether, thus becoming pure hypocrites. Therefore, fear Allâh in all conditions and under all circumstances, and be truthful always:

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"Surely, Allâh is Ever an All-Watcher over you." (4:1)

Allâh the Exalted said:

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ وَالْمَلَكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُؤَفُّونَ بَعَثَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

“It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkîn* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn*.” (2:177)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you with whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol 1, p. 292

What Negates Islam

All thanks and praises are due to Allâh, Who accepted Islam for us as our religion, made us among the best Nation ever to be sent to mankind, ordered us to adhere to this religion and be firm on it and warned us against abandoning it.

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِۦٓ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (2:217)

I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad is Allâh’s slave and Messenger. May Allâh’s peace and blessings be on Muhammad and his progeny, Companions and all those who followed them until the Day of Judgment.

O people! Fear Allâh and know that Allâh’s religion is one and its path is clear and straight. Know that misguidance has many paths and ways, just as Allâh said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِۦٓ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِۦٓ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious).” (6:153)

On every path that leads to misguidance there is a devil calling to it. Therefore, those who want to go on the path of truth will experience many lures and hindrances that try to prevent them from going on that path, to the path of misguidance. These hindrances sometimes use encouragement and at other times threats. Hence, it is necessary for

one to acquire knowledge of the one straight path and of the many paths of deviation. One also needs to observe patience and firmness on the true straight path.

O Muslims! Reverting from Islam to *Kufr* takes many forms, such as embracing another religion instead of Islam. Or, one might commit an act that nullifies Islam, even though in this case he or she would still be called Muslim. A person might perform the apparent acts of worship as Muslims do, even though he or she is not truly from them. This is a serious matter that requires wisdom and sufficient knowledge with which one needs to differentiate between truth and falsehood, guidance and misguidance. This subject escapes the knowledge of many Muslims and this is why they fall into serious misgivings and confusion regarding what negates Islam. They think that all those who perform the Islamic acts of worship are Muslims, even if they commit something that negates Islam. This misguided opinion is the result of ignorance of the true essence of our religion and what negates it. Yet sadly this has become prevalent in present times. There are many Muslims nowadays who do not distinguish between truth and falsehood, guidance and misguidance. They refer to those who might commit a thousand negations of Islam as 'Muslims', just because they perform the apparent acts of worship. They do not know that if one claims that he is a Muslim and performs Islamic acts, yet commits errors that nullify Islam, then he is just like he who performs *Wudû* (Ablution) and passes gas right afterwards. Would *Wudû* have any trace left of it when this happens?

Being a follower of Islam is not a claim without a substance nor is it a collection of contradictions. Islam is the religion of truth and sincerity. Islam requires full submission to Allâh's Islamic Monotheism and ordains obeying Him and eradicating *Shirk*. Islam is one whole, consisting of many inseparable parts. Muslims must perform Islam's acts of worship, duties and responsibilities and avoid what negates it. Islam is religion, state, acts of worship, law, deeds, *Da'wah* (calling to Allâh) and *Jihâd*. It controls and legislates all aspects of life, thoughts and actions for its followers.

One does not become a Muslim just because he is called 'Muslim', if he commits acts that negate his Islam. It is not enough to praise the religion of Islam and declare allegiance to it, without adhering by its commandments and implementing its law. There are many people who are called Muslims in present times, but few of them befit this description. Many among them praise Islam, but if you analyze the substance of their acts and implementation of Islam, you will find great shortcomings. There is a great difference between true Islam and the 'Islam' of many of those who declare preference to it. Therefore, it is a great injustice and plain misguidance that we describe those who commit various nullifications of Islam as Muslims, just because they pray, fast or perform other obligations of Islam. We asserted that this stance is indicative of ignorance and following lusts and desires.

There are many actions that negate and nullify Islam, and many reasons why some people commit reversion from it. In this *Khutbah*, Allâh willing, we will mention some of the negations of Islam that occur often in Muslim societies in present times, so that Muslims are aware of their danger.

***Shirk* (Ascribing Partners to Allâh) in Worship**

There are many types and forms of *Shirk*. One example is what occurs in the present time near gravesites, of invoking the dead and seeking the means of approach to them. Vows are being made to the dead and sacrifices are slaughtered in their name. Some people sacrifice for, and in the name of the jinn for the purpose of being healed. This evil practice has become widespread in these times, where people go to sorcerers and witches who command them to sacrifice for the jinn and they thought easily do so. They do this, even though sacrificing for other than Allâh is a type of major *Shirk*.

Mocking and jesting about any part of the religion of the Prophet ﷺ, such as mocking growing the beard, using *Siwak* (a tree branch to clean the teeth), enjoining righteousness, forbidding evil, *Jihâd*, and so forth, constitutes reversion from Islam. Allâh said:

﴿ قُلْ أَيْدِيَّ وَأَعْيُنِي عَلَىٰ رِسْوَلِي ۚ لَمَّا تَبَيَّنَ الْأَمْرُ مِنِّي فَأَسْرَبُوا فَهَذَا فَتْرَتِي ۖ فَذَكِّرْ ۚ ﴾

إِسْنِكُمْ ﴿٦٦﴾

“Say: “Was it at Allâh (ﷻ), and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?” Make no excuse; you disbelieved after you had believed.” (9:65-66)

Referring to other than what Allâh has revealed for judgment constitutes reversion from Islam, if one believes that his own judgment or rule is better than the judgment of Allâh and His Messenger ﷺ and better for the people. This type also pertains to one believing that he has the choice not to refer to what Allâh has revealed and refers instead to man-made laws. This type of person is indeed a disbeliever who has reverted from the religion, just as Allâh said:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

“And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (disbelievers).” (5:44).

We should also assert that whether one refers to man-made laws partially or totally, he would still be a *Kafir*, provided he believes that other than Allâh’s Law is better for Muslims or that he is allowed not to refer to it for judgment. This type is a *Kafir* even if they pray and fast and claim to be Muslim. Such is the case with those who willingly seek judgment from other than what Allâh has revealed, as indicated by the following *Āyat*:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الظَّالِمِينَ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût* (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.”

Until:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا ﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (4:60-65)

This practice carries grave danger for Muslims in these times, when many rulers have abandoned Allâh’s Book and referred instead to man-made laws that they imported from the West and judged between their people by them. Muslims must know Allâh’s judgment in these people and reject these evil practices.

Refraining from praying, while rejecting the necessity of praying in Islam, is also among the acts that negate Islam, according to the consensus of Muslims. As for whoever refrains from praying due to laziness, even though he admits that Allâh has commanded Muslims to pray, he is also a *Kafir* if he insists on refraining from praying. Allâh said:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴾

“But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then leave their way free.” (9:5)

And:

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

“But if they repent, perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, then they are your brethren in religion.” (9:11)

These two *Âyat* state that those who do not establish the prayer will not be set free but, instead, will be killed, because they are not among our brethren in religion. Allâh said that the dwellers of the Fire will be asked:

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَوْ أَنَّا كُنَّا مِنَ الْمُصَلِّينَ ﴾

“What has caused you to enter Hell? They will say: We were not of those who used to offer the *Salât* (prayers).”

Until:

﴿ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴾

“So no intercession of intercessors will be of any use to them.”
(74:42-48)

Allâh states in this *Âyah* that among the reasons that caused them to enter the Fire was that they did not pray. Allâh states next that they will not benefit from the intercession of anyone on their behalf, and this indicates that they are not Muslims, since Muslims will benefit from the *Shafâ'* (intercession), by Allâh's Leave. Also, the Prophet ﷺ said:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ - يَعْنِي الْكُفَّارَ - الصَّلَاةُ.»

“The prayer is the pledge (or connection) that separates us from them (disbelievers).”

This *Hadith* indicates that the prayer is the sign or distinction between the *Kuffar* and Muslims, meaning that those who do not pray are not Muslims. Also, the Messenger of Allâh ﷺ said:

«بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ أَوْ الشِّرْكِ تَرْكُ الصَّلَاةِ.»

“Between the slave and *Kufr* —or *Shirk*— is abandoning the prayer.”

These Texts, from the Book of Allâh and the *Sunnah* of His Messenger, indicate the *Kufr* and reversion from the religion of those who abandon prayer, even though they call themselves Muslims and live in the area of Islam. In the present time, a large crowd of Muslims have abandoned the prayer and belittled its significance, even though they know that those who do not pray will not have a share in Islam and will be required (by Muslim Authorities) to repent and pray. Otherwise, they will be executed as *Kuffar* and will not be buried in

Muslim graveyards. In this case, their rightful Muslim inheritors would not inherit anything from them, for their wealth would be confiscated and given to the Muslim Treasury. Those who do not pray must be made to divorce their wives also, because a *Kafir* cannot marry a Muslim woman, just as Allâh said:

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

“They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.” (60:10)

Therefore, those who do not pray are not allowed to marry a Muslim woman, nor will their Muslim wives be allowed to remain with them. Had Allâh’s Law been applied to these criminals, Muslim areas and homes would get rid of their filth, and their fate would deter others from committing this crime. However, when Muslims shied away from these criminals and allowed them to share their homes and marry their daughters or sisters, their crime became common practice that is not considered with surprise or admonishment any more! There is no power or strength except from Allâh, the Greatest.

O Muslims! Even though embracing un-Islamic ideologies, such as communism, socialism and nationalism, negates Islam, yet, this practice has become common occurrence nowadays in Muslim societies. Indeed, any Muslim who embraces such creeds, defends them or helps their people against Muslims, will have committed an act of reversion from Islam and become a *Kafir*. Let us be aware of our religion and seek our benefit. Let us know the true essence of Islam and acquire knowledge in all acts and creeds that negate it, so that we are aware of them and avoid them, as well as, those who propagate or practice them.

O Allâh! Grant us more knowledge of Islam and make us firm on its path until the Day we meet You as Muslims who did not deviate or change Your religion. O Lord of all that exists! O Allâh! Show us the truth as such, and grant us the quality of following and embracing it. Show falsehood to us as such, and grant us the quality of avoiding it.

﴿إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَلَىٰ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي
بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۚ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ
أَعْمَلَهُمْ﴾

“Verily, those who have turned back (have apostatized) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age). This is because they said to those who hate what Allâh has sent down: ‘We will obey you in part of the matter.’ But Allâh knows their secrets. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.” (47:25-28)

May Allâh direct us and you to the blessings of the Glorious Qur’ân and benefit us and you in whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is Oft-Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fazan, vol. 1, p. 21

Invoking Allâh for Muslim Leaders

All praises and thanks are due to Allâh, the Most Gracious, Most Merciful, Owner of the Day of Resurrection. All praise and thanks are due to Allâh, Who created creation so that they worship Him. He made His Signs clear and plain to them, so that they know Him, and He made the path to Him easy, so that they reach Him.

I bear witness that none has the right to be worshipped except Allâh Alone without partners. His is the kingdom and He is Worthy of all praise, and He is Able to do all things. I testify that our Prophet, Imam and example, Muhammad, is Allâh's slave and Messenger. Allâh has sent Muhammad with the guidance and the religion of truth to be a Warner for mankind and the jinn. May Allâh's peace and blessings be on the Prophet and on his progeny, Companions and those who followed him with excellence.

Dear Muslims! Remember Allâh always and praise Him in the morning and evening. Know, may Allâh grant you His Mercy, that *Dhikr* (Allâh's remembrance) is the best speech to Allâh. Abu Dhar رضي الله عنه narrated a *Hadith* in which he said that the Messenger of Allâh ﷺ said to him:

«أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟ إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

“Should I tell you about the most beloved speech to Allâh? The most beloved speech to Allâh is, ‘*Subhan allâhi wa bi-Hamdahi*.’ (I exalt Allâh above all unsuitable things ascribed to Him, and all the praises are for Him).”

Muslim collected this *Hadith*. *Dhikr* (remembering Allâh) brings life to the hearts, enlightens and purifies them and fills them with happiness. Therefore, remember Allâh always, humble yourselves before Him and invoke Him in *Du‘â*, for

«الدُّعَاءُ هُوَ الْعِبَادَةُ».

“*Du‘â* (invocation) is the *Ebadah* (worship),” where *Ebadah* pertains to acts of worship. Invoke Allâh for all your needs, minor and major, the necessary ones and those you can wait to attain. Await Allâh’s relief (and it will surely come). Allâh said:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

“Invoke your Lord with humility and in secret.” (7:55)

Know, dear Muslims, that when a Muslim says *Du‘â* for the benefit of his Muslim brother or sister, he or she earns Allâh’s rewards. Allâh said:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَتِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ﴾

“And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith.” (59:10)

Further, Abu Ad-Dardâ’ and ‘Uwaimir bin Zaid رضى الله عنهما said that they heard the Messenger of Allâh ﷺ say:

«مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِمِثْلٍ».

“Every Muslim slave who invokes Allâh for the benefit of his absent brother (in Islam), then the angel will reply, ‘*Amîn*, and for you the same.’”

This *Hadith* was collected by Muslim. Abu Ad-Dardâ’ رضى الله عنه also narrated that the Messenger of Allâh ﷺ said:

«دَعَا الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةً، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ،
كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلٍ».

“The invocation of Allâh by a Muslim person for the benefit of his absent brother (in Islam) is accepted. There will be an angel right next to his head who is entrusted with the job of replying, ‘*Amîn*, and for you the same,’ every time he invokes Allâh for his brother to earn all that is good and righteous.”

Also, Muslim collected this *Hadith*. It was reported that Abu Ad-Dardâ' رضى الله عنه used to invoke Allâh for seventy of his companions by name when they were not present with him, thus testifying that his heart was pure towards his brethren.

Therefore, since invoking Allâh for other Muslims carries a reward for the Muslim, then there is no doubt that invoking Allâh for Muslim Leaders to lead Muslims righteously and honestly carries greater reward and bounties from Allâh. Also, invoking Allâh for other Muslims is a part of the sincere advice that Muslims must deliver to their brethren. Tamim bin Aus Ad-Darri رضى الله عنه narrated:

عَنْ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا لِمَنْ؟
قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

“The Prophet ﷺ said, ‘The religion is sincerity.’ We said, ‘To whom?’ He said, ‘To Allâh, His Book, His Messenger and to Muslim Leaders and their common folk.’”

Invoking Allâh for Muslim Leaders becomes more important if they refer to what Allâh has revealed for judgment, call to His Path and warn against defying Him. Therefore, the believing slave should draw closer to Allâh by invoking Him for Muslim Leaders, because when they are righteous, the *Ummah* (Muslim Nation) in general benefits from their righteousness, and the vice versa. We should warn against the practice of those who do not have knowledge and whose habit is to defame their leaders and curse them, thus earning sin because of their ill-mannerism. There is a big difference between advising, and cursing and defaming. Muslims should offer sincere advice to their leaders, but should refrain from cursing them for fear that this might shatter the unity of the *Ummah*, causing a larger evil than the one they seek to remove. This, if it happens, will only please the enemies of Islam and bring comfort to their hearts.

Know that when Muslim Leaders are righteous, the Muslim Nation will benefit as a whole. Abu Umamah رضى الله عنها narrated that the Prophet ﷺ said:

«لَا تَسُبُّوا الْأَئِمَّةَ وَادْعُوا اللَّهَ لَهُمْ بِالصَّلَاحِ فَإِنَّ صَلَاحَهُمْ لَكُمْ صَلَاحٌ» .

“Do not curse your leaders and invoke Allâh to make them righteous, for their righteousness brings about your well-being as well.”¹

This *Hadith* asserts the requirement from Muslims to advise their leaders and invoke Allâh to make them righteous and fair. Also, implementing this *Hadith* serves to unite the *Ummah*, just as the Prophet ﷺ commanded.

Umm Al-Husain Al-Ahmasiyyah رضى الله عنها said that she heard the Messenger of Allâh ﷺ say in a *Khutbah* he delivered at Arafat:

«وَلَوْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوهُ» .

“Even if a slave is appointed your commander, leading you according to Allâh’s Book, then hear him and obey.”

Abdullah, son of Imam Ahmad, commented:

“I heard my father say, ‘I believe that the Leader has the right on me that I hear and obey him in times of ease and times of hardship, whether I feel vitality or relaxation.’” (*Muslim, Ahmad and Ibn Mâjah* collected this *Hadith*).

Imam Ahmad bin Hanbal, who is known as the Imam of the *Ahlus-Sunnah wal-Jama'ah*, used to say:

“If I have an accepted supplication, I will invoke Allâh on behalf of the Muslim Leader.”

This statement from Imam Ahmad indicates his knowledge and understanding in the religion. If the Muslim Leader is righteous and just, the entire country will benefit, righteousness will flourish, Allâh’s blessings will descend on them, the righteous believers will become dominant and the evil ones will be humiliated. Invoking Allâh for

¹ Al-Haithami said, “This *Hadith* was collected by At-Tabarani in his books, *Al-Ausat* and *Al-Kabir*, from his teacher, whom I did not recognize. The rest of his chain of narration is reliable.”

Muslim Leaders is a way of helping one another in righteousness and fear from Allāh it unites the word of the *Ummah*, brings their hearts together and makes their Leader feel kind towards his nation.

Imam Ahmad and Muslim narrated that ‘Auf bin Malik Al-Ashja’i said:

عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ أئِمَّتِكُمْ مَنْ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشَرُّ أئِمَّتِكُمْ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ أَفَلَا تُنَادِيهِمْ عِنْدَ ذَلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا لَكُمْ الصَّلَاةَ، أَلَا وَمَنْ وَلِيَ عَلَيْهِ أَمِيرٌ وَالِإِذَا فَرَّاهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيُنْكِرْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ».

“I heard the Messenger of Allāh say, ‘The best of your Imams (Leaders) are those who you love and they love you, for whom you invoke Allāh for mercy and blessings and they invoke Allāh for you for mercy and blessings. The worst of your Imams are those whom you hate and they hate you, whom you curse and they curse you.’ We asked, ‘O Allāh’s Messenger! Should we fight them in the latter case?’ He said, ‘No, as long as they establish the prayer for you. Verily, if a commander is appointed over one of you and he witnessed his commander committing Allāh’s disobedience, let him hate the disobedience of Allāh that he is committing, but refrain from rising against him.’”

Therefore, O Allāh’s slaves, fear Allāh and feel His Watch as if He is right in front of your eyes. Invoke Allāh to grant righteousness to us all, and our leaders, and to make our Leaders among those who fear Him, seek refuge with Him, follow His Commandments and seek His Pleasure.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and will be admitted to Paradise).” (33:70,71)

Rights and Duties of Muslim Leaders

All praises and thanks are due to Allâh Whose Favor directed the believers to guidance, and because of His justice, the wicked were misguided. He is never asked about what He does, while they all will be asked. I thank and praise Him and testify that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad ﷺ is His slave and Messenger. May Allâh's peace and blessings be on Muhammad, his progeny, Companions and all those who followed him.

O Allâh's slaves! Islam came to honor mankind and as a mercy for them. Islam came to organize mankind's affairs in life, whether material or spiritual, and establish them on firm grounds of reform and on strong foundations. Islam came to explain to people the causes of wickedness and evil, so that they avoid them and the causes of safety, so that they embrace them.

Among the aspects that Islam explained, is one's relationship with his Lord, Prophet, Leaders and Commanders. Allâh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority.” (4:59)

Those in authority, is in reference to those who are responsible for public duty, whether a Grand Imam, scholar of the religion, commander, president of the people and so forth.

Allâh, Owner of the Mighty Power, has ordained great rights for those Muslims who are in authority, in this *Āyah*. Fulfilling these rights ensures tranquillity, peace and harmony for the Muslim *Ummah* (Nation). Allâh, Who has ordained these rights, is the All-Knower of the secrets of this universe and the nature of mankind, that require the presence of leaders and the absence of disputes and uprisings. Tranquillity ensures a stable social life and protects the nation from

disarray that is stirred by the ignorant and the foolishness of the wicked. Allâh ordained these rights for Muslim Leaders and made them a part of His worship that should be fulfilled in times of hardship and times of ease, in times of activity and times of relaxation, and even under the rule of tyranny. This is always the case, unless one is ordered to do what he cannot bear or to disobey Allâh, in which case, there is no hearing or obedience in the disobedience of Allâh. The Messenger of Allâh ﷺ said:

«وَعَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا إِذَا أُمِرَ بِمَعْصِيَةٍ
فَلَا سَمْعَ وَلَا طَاعَةَ».

“A Muslim person is required to hear and obey with regards to what he likes or dislikes, unless he is ordered to commit Allâh’s disobedience, then there is no hearing or obeying.”

A decision that Allâh has ordained and from which He brings great benefits in this life and tremendous rewards in the Hereafter is worthy for the Muslim to embrace and adhere by.

Referring to what Allâh has revealed for judgment, establishing Allâh’s Law, directing people to worship Allâh Alone and abandoning all other deities are some of the best and most significant duties, ordained on Muslim Leaders. Fulfilling these duties will bring about all that is good and righteous, so that Allâh’s blessings will descend on the Muslim *Ummah* at large.

Fear Allâh, O Allâh’s slaves, and seek the means of approach to Him by fulfilling His Commandments. Obey your Muslim Leaders, invoke Allâh for them, help them in *Birr* (righteousness) and *Taqwa* (piety) and practice patience with them, as long as they obey Allâh and His Messenger and establish Allâh’s religion. Know that whenever an uprising against leaders starts, the devil shakes the hand that started it, and thus, that person will be exposed to various trials and lures in life and religion. In this case, one will die in a state of *Jahiliyyah* (the term that described the pre-Islamic era of ignorance). In contrast, wise persons are aware of the danger of disobeying Muslim Leaders and the

mischievous caused by rising and rebelling against them. Only Allāh knows the extent of evil that uprisings cause, and this is why the Prophet, who was sent as a guide for mankind, said the following *Hadith*, so that Muslims avoid this evil and protect themselves against it.

«مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، فَمِيتَتُهُ مِيتَةُ جَاهِلِيَّةٍ».

“Whoever reneges regarding obedience (to Muslim Leaders) and abandons the *Jama'ah* (the community of the believers) then died, then his death is one of *Jahiliyyah* (ignorance).”

In addition, the Prophet ﷺ said:

«اسْمَعُوا وَأَطِيعُوا وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيَّةً».

“Hear and obey, even if an Ethiopian slave whose face looks like a raisin was appointed your commander.”

Further, *Al-Bukhâri* and *Muslim* narrated that ‘Ubadah bin As-Samit رضي الله عنه said:

بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا، وَأَلَّا نُنَازِعَ الْأَمْرَ أَهْلَهُ، قَالَ - يَعْزِي رَسُولَ اللَّهِ - «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ».

“We gave our pledge of allegiance to the Messenger of Allāh to hear and obey in times of vitality and times of relaxation, times of hardship and times of ease, even if we were not preferred with things as others are, and to refrain from disputing with lawful leaders.” The Messenger of Allāh continued, “Unless you witness clear, unequivocal *Kufr* (from the leader) for which you have evidence from Allāh.”

O Allāh’s slaves, those who have any type of authority or responsibility! Know that Allāh, the Just Ruler of all that exists, has ordained for you rights on those under your responsibility and commanded that these rights be respected. Likewise, Allāh has ordained duties on you for those who are under your authority and

responsibility. Allâh has made you aware of the seriousness and importance of your job by the words of His Messenger ﷺ:

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ» .

“Each one of you is responsible and each will be asked about his (or her) responsibility.”

Fear Allâh with regards to the responsibility that Allâh has entrusted you. Fulfill your duties towards your subjects and those whom Allâh allowed you to be responsible for. This way, you will be among the best *Imam* (Leaders), just as Allâh's Messenger ﷺ said:

«إِنَّ خَيْرَ أئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ» .

“Your best Imams are those whom you love and they love you, for whom you invoke Allâh (for mercy and pardon), and they invoke Allâh for you (for mercy and pardon).”

Also, this way you will avoid those, whom the Prophet ﷺ described in his statement:

«وَشَرَّارُ أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» .

“The worst of your Imams are those whom you hate and they hate you and you curse them and they curse you.”

Know that ruling Muslims with justice and being compassionate and lenient with them, are among the duties Muslim Leaders have towards their subjects. Allâh the Exalted said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَعْلَمُوا بِالْعَدْلِ﴾

“Verily, Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice.” (4:58)

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

“Verily, Allâh enjoins *Al-‘Adl* (i.e., justice and worshipping none but Allâh Alone — Islâmic Monotheism) and *Al-Ihsân* [i.e., to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner].” (16:90)

And:

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

“And be kind and humble to the believers who follow you.”
(26:215)

Know that those whom you are responsible for also have the right on you to be sincere with them, to advise them with their benefits and to fend off harm from them. Beware of all actions and statements that might enrage the subjects or cause division and enviousness between them, including preferring yourselves with the delights of ruling, while treating them with harshness and heavy-handedness. Do not require them to perform what is beyond their capabilities and what they cannot bear, for all this will lead them to dislike your rule and dispute with you in this life, thus exposing themselves to painful torment in the Hereafter. The Prophet ﷺ said:

«مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

“Any slave whom Allâh has entrusted with responsibility and authority and dies, when it is time for him to die, while deceiving his subjects, then Allâh will forbid Paradise for him.”

In another narration, the Prophet ﷺ said:

«مَا مِنْ أَمِيرٍ يَلِي أُمُورَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

“Every *Amir* (Leader, Commander) who is entrusted with authority over Muslims and refrains from giving them his best

efforts and from being honest with them, will not enter Paradise with them.”

It was reported that ‘Â’idh bin ‘Amr, رضى الله عنه, went to ‘Ubaidullah bin Ziyad and said to him, “Son! I heard Allâh’s Messenger ﷺ say:

«إِنَّ شَرَّ الرُّعَاةِ الْحُطَمَةُ، وَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ».

“The worst leaders are the harsh, hardhearted. Do not be among them!”

This type of leaders, who are hard and lack compassion and kindness, should be aware that he whose supplication to Allâh is accepted said:

«اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ».

“O Allâh! He who assumes a type of leadership over my *Ummah* (Muslims) and becomes hard with them, then be hard with him. He who assumes a type of leadership over my *Ummah* and is kind with them, then be kind with him.”

I say these words and ask Allâh to direct Muslim Leaders, who are supposed to be protectors of Islam and Muslims, to succeed in bringing about their own religious benefit, as well as the religious benefit of their subjects. Verily, He is the best of those who are sought, Oft-Forgiving, the Most Merciful.¹

¹ *Ahadith Al-Jumu‘ah*, p. 39-41

The Danger Disunity Poses to Muslims

All thanks are due to Allâh Lord of the Worlds. We thank and praise Him for guiding us to the religion of Islam, and we would not have been directed to it if Allâh did not guide us. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, Worthy of all praise in the Hereafter and this life. His is the Decision and to Him shall be our return.

I bear witness that our master and Prophet Muhammad is Allâh's slave and Messenger whom He sent as a mercy to the Worlds:

﴿شَهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

“As a witness, as a bearer of glad tidings, and as a warner.”
(48:8)

﴿وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا﴾

“And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the *Sunnah* — the legal ways of the Prophet ﷺ).” (33:46)

May Allâh's peace and blessings be on Muhammad, his progeny, Companions and all those who followed his guidance and spread his call (of Islamic Monotheism).

Allâh the Exalted created mankind and endowed them with the ability to comprehend and distinguish between things. Allâh gave mankind the power of mind and understanding, so that they know what benefits them and what harms them, what is good and pure and what is evil and impure, and which path to take. Meanwhile, Allâh's path is straight, plainly clear and filled with light, leading to the Lord of all that exists. Other than this Straight Path, there are wicked and crooked ways that lead to various paths, all of which are paths of misguidance and loss. Everyone among mankind chooses the path that he or she wants to go on in this life and they will all end up doing what Allâh has decided they would be doing.

«اعْمَلُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

“Work, for each one will be helped to acquire what he (or she) was created for.”¹

Therefore, mankind has only two paths to take: the path of goodness and righteousness, which is Straight, or the path of evil, which is crooked and has many parts and ways all leading astray and to misguidance. Mankind is able to distinguish between these conflicting paths, especially if they analyze various statements and acts to help them identify various creeds and methodologies.

There is a very active, yet secretive international movement in the present time, started and steered by Jews and communists, who are working tirelessly to destroy religions and morals, especially and foremost, *Tauhid*. It is the secular movement called, *Almaniyyah*, in Arabic. This movement instigates trouble, disputes and disunity between Muslims, in particular, and between father and son, families, and employees and employers. They stir disputes regarding dealings, acts of worship, creeds, traditions and trends. They seek to deviate Muslim governments and peoples from Allâh’s Straight Path to the various sects and methodologies of misguidance, so that the Muslim Nation’s strength departs them and their unity shatters. If and when this occurs and the secularists succeed (Allâh forbids), Muslims will no longer be able to defend themselves against their enemies. For their strength will be spent in disputing with each other, with all the evil consequences such disputes bring forth.

When troubles are addressed at the onset, it will be easier to solve them before they become rooted in the ground and have many branches. Otherwise, they will become much harder to deal with. It is a blessing from Allâh that He grants the Muslims unity and purifies their *Aqeedah* (beliefs) with the help of righteous rulers. The result of this is that the Muslims will live in case, safety, tranquillity and security.

¹ *Al-Bukhâri*, H.7551 and *Fath Al-Bari Sharh Sahih Al-Bukhâri*, vol. 13, p. 521 and *Muslim* 6, 7, and 8

The Muslim nation will be blessed with solidarity, honor and might. Worship will be directed towards Allâh Alone, and the *Sunnah* of our Prophet Muhammad ﷺ will be followed in the manner in which he brought it. This is a blessing upon the Muslim nation that the enemies of Islam envy. We long to enjoy this peace, tranquillity and unity around *Imân*, the Islamic Creed and the *Sunnah* of our Prophet ﷺ. We ask Allâh to make this peace and unity prevalent in all Muslim areas. Because of this prevalent tranquillity, the enemies of Islam work hard and use various deviant and wicked methods to stir disputes between Muslims and resurrect old conflicts so that secularists, masons, Jews and communists are able to assume the leadership of the Muslim Nation at large. It is a sad fact that Muslim nations do not refer to Allâh's Law and the *Sunnah* of His Messenger ﷺ for judgment. Let all Muslim Leaders be certain that the only One Able to grant them victory is Allâh. They will regain their might only through Allâh's help and aid. Let them know that only Muslims will support them, those who follow their Faith and practice their religion.

Another aspect of the war against Islam, is that there are elements living among Muslims and enjoying the peace and tranquillity that the Muslim Society offers them. Yet, because they follow various misguided sects and groups, they try their best to resurrect the methods of their groups that cause division and shake the foundation of the society that offered them safe refuge. They try to discredit the correct faith and annul the true belief in Allâh and in the Messenger of Mercy and Guidance, Muhammad ﷺ. Consequently, it is incumbent on all Muslims, especially the scholars and those in authority among them, to protect the fabric of the Muslim Society and its faith, which is the resource that provides it with victory and dominance by Allâh's help. Fear Allâh O Muslims, O Muslim Leaders, O defenders of Islam!

We ask Allâh to give triumph to His religion and raise high His Word and the flag of the Islamic Faith, and make it mighty, victorious and apparent over the whole world. We invoke Allâh to protect our area and the entire Muslim Nation, as well as its creed, from the evil plots of the envious enemies of Islam. We invoke Allâh to protect for us our

progeny and those who followed them with excellence until the Day of Resurrection. O Allâh! Grant us Your pleasure, with Your Compassion and Kindness, O You Who is the Most Merciful among those who have mercy.

O Allâh! Give victory and aid to Islam and Muslims. Unite their word, gather their ranks, guide them to the ways of peace and take them out of darkness to the brightness of light. O Allâh! Grant triumph to the Muslim armies. Make their feet firm, their hearts strong and aid them against the disbelieving people.

O Allâh! Humiliate *Shirk* and its people and destroy the enemies of Islam. O Allâh! Make the efforts of the Jews and all those who help them fruitless. O Allâh! Send fear to their hearts, dissipate their ranks, disunite their gatherings and make them taste the evil end, as well as defeat. Verily, You are the Most Powerful, Able to do all things.

O Allâh! Forgive all Muslims, male and female, those among them who died and those who are still alive. O Allâh! Remove the sadness of the depressed and send relief to the distressed. O Allâh! Help those indebted to repay their debts and heal Muslims who are ill. O slaves of Allâh, always be in remembrance of Allâh and thank Him for His graces and Favors:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Verily, Allâh enjoins *Al-‘Adl* and *Al-Ihsân*, and giving (help) to kith and kin, and forbids *Al-Fahshâ*’, and *Al-Munkar*, and *Al-Baghy*. He admonishes you, that you may take heed.” (16:90)

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

“And the remembering (praising) of Allâh is greater indeed. And Allâh knows what you do.” (29:45)¹

¹ Kitab *Al-Jumu'ati wal-A'yad*, by Shaikh Abdullah bin Zahim, p. 355-360

Enjoining Righteousness and Forbidding Evil

All thanks are to Allâh, Who directed His *Auliya'* (loyal friends) to perform the actions that He likes and prefers. His just destiny delivered to the people of disobedience their just fate He gives aid and support to those who obey and fear Him, and feel anger for His Anger and pleasure for His Pleasure. I thank and praise Him for the tremendous bounties and guidance He granted His slaves and for His favors, kindness and compassion. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, a testimony from he who knows Allâh and serves none else. I also bear witness that Muhammad ﷺ is Allâh's slave and Messenger, whom He has chosen, sent as a Messenger and ordered to obey and fear Him and shun the obedience of the disbelievers and hypocrites. O Allâh! grant Your best blessings and mercy on Your slave and Messenger, Muhammad, and on his progeny, Companions and all those who followed him and dedicated their support and loyalty to him.

O people! Fear Allâh and know that He keeps perfect watch over you. Revere His commands and never disobey Him. Know that enjoining good and forbidding evil is one of the greatest duties and tasks entrusted to Muslims. Why is it that we witness a general trend of ignoring and abandoning the duty of enjoining righteousness and forbidding evil, which Allâh has ordained and commanded? Why do so many Muslims ignore this duty and abandon it? Is it because of their feebleness and weakness, or because they dare disobey Allâh? Is it because they feel safe from Allâh's plan, torment, anger and painful punishment? Do they not know that fulfilling the honorable duty of enjoining good and forbidding evil ensures their happiness and safety and earns them immunity from Allâh's punishment and torment? Hence, what is the reason behind this laziness and ignoring of this duty, while satisfying lusts and desires, and thus, daring to commit what angers the Creator of the heavens and earth? Know that this evil

behavior warrants removing Allâh's blessings and receiving torments and disasters. Have they not heard Allâh's statement:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ۝ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd (David) and ‘Esâ (Jesus), scn of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from *Al-Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their *Auliya*’ (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh’s Wrath fell upon them, and in torment they will abide.” (5:78-80)

The Prophet ﷺ said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدِ السَّفِيهِ، وَلَتَأْطُرُنَّهُ عَلَى الْحَقِّ أَطْرًا، أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ثُمَّ يَلْعَنُكُمْ كَمَا لَعَنَهُمْ».

“By He in Whose Hand is Muhammad’s life! You will enjoin righteousness, forbid evil, restrain the hands of the fools and compel them to adhere by the truth, or Allâh will divide your hearts from each other and then curse you as He cursed them (Jews and Christians).”

In addition, the Prophet ﷺ said:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: مُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ قَبْلَ

أَنْ تَدْعُونِي فَلَا أُجِيبُكُمْ، وَتَسْتَصْرِؤْنِي فَلَا أَنْصُرُكُمْ، وَتَسْأَلُونِي فَلَا أُعْطِيكُمْ».

“O people! Verily, Allâh the Exalted said, ‘Enjoin righteousness and forbid evil, before a time comes when you will invoke Me, but I will not respond to your invocation, seek My help, but I will not help you, and ask Me, but I will not give you.’”

In another *Hadith*, the Prophet ﷺ said:

«وَمَا تَرَكَ قَوْمٌ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَّا لَمْ تَرْفَعْ أَعْمَالُهُمْ وَلَمْ يُسْتَجَبْ دُعَاؤُهُمْ».

“No people abandoned enjoining good and forbidding evil, except that their (good) deeds will not be ascended (to Allâh) and their supplications will not be accepted (by Him).”

In a *Mursal Hadith* from Al-Hasan Al-Basri, where the name of the Companion is missing, it was reported that the Prophet ﷺ said:¹

«لَا تَرَأَى هَذِهِ الْأُمَّةُ تَحْتَ رَحْمَةِ اللَّهِ وَفِي كَفِّهِ مَا لَمْ يَمَالِءْ قُرَاؤُهَا أُمَرَآهَا وَمَا لَمْ يَرْكُ صَلَاحَاؤُهَا فُجَارَهَا، وَمَا لَمْ يَهِنْ شِرَارُهَا خَيْرَهَا، فَإِذَا فَعَلُوا ذَلِكَ رَفَعَ اللَّهُ يَدَهُ عَنْهُمْ ثُمَّ سَلَّطَ عَلَيْهِمْ جَبَابِرَتَهُمْ فَسَأَمُوهُمْ سُوءَ الْعَذَابِ ثُمَّ ضَرَبَهُمُ بِالْفَاقَةِ وَالْفَقْرِ».

“This *Ummah* (Muslim nation) will be included in Allâh’s mercy and care, until, and unless, its *Qurrâ* (readers of the Qur’ân and scholars) compromise (in religion) with its leaders, its righteous recommend its evil doers, and its evil members humiliate its righteous members. When they do this, Allâh’s

¹ **Editor Note:** A *Mursal Hadith* is actually considered an unauthentic *Hadith* that is not confirmed to be a statement of the Prophet by itself. This is because the narrator of the *Hadith* (in this case Al-Hasan) never met the Prophet and therefore could not have related anything directly from him. Scholars use these narrations to support their arguments if there are similar authentic narrations with the same meaning. However, the *Mursal* narrations, in general, are not to be considered prophetic statements.

Hand will no longer bestow His care on them, He will allow the tyrants to inflict them with severe torment and He will encompass them all with poverty and meekness.”

In another *Mursal Hadith* from Al-Hasan, the Prophet ﷺ was reported to have said:

«إِذَا أَظْهَرَ النَّاسُ الْعِلْمَ وَضَيَّعُوا الْعَمَلَ وَتَحَابُّوا بِالْأَلْسُنِ وَتَبَاغَضُوا بِالْقُلُوبِ وَتَقَاطَعُوا الْأَرْحَامَ وَتَرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَعَنَهُمُ اللَّهُ عِنْدَ ذَلِكَ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ».

“If people declare their knowledge (to show off), abandon performing good deeds, love each other by words but hate each other in heart, sever their ties of kinship and abandon enjoining righteousness and forbidding evil, then Allāh will curse them and bring deafness to their ears and blindness to their eyes.”

Ibn Mas‘ud رضى الله عنهما narrated that the Prophet ﷺ said:

«يُسَّ الْقَوْمُ قَوْمٌ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَلَا يَنْهَوْنَ عَنِ الْمُنْكَرِ، وَيُسَّ الْقَوْمُ قَوْمٌ لَا يَجْفُونَ مَنْ يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ، وَيُسَّ الْقَوْمُ قَوْمٌ لَا يَقُومُونَ بِالْقِسْطِ، وَيُسَّ الْقَوْمُ قَوْمٌ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ وَالْكِتْمَانِ».

“Worst are they the people who do not enjoin righteousness and forbid evil. Worst are they, the people who shun those who enjoin righteousness and forbid evil. Worst are they the people who do not establish justice. Worst are they the people with whom the believer fears danger from them and has to hide his Faith.”

Fear Allāh, O Allāh’s slaves. Those who are heedless should wake up from their sleep and heedlessness. Mend the shortcoming you fell into and your ignoring Allāh’s command. Establish Allāh’s Law in action, statements and knowledge. Fulfill what you were commanded to do and refrain from all that you were prohibited. Do not fear any blame when you do this. Be sincere and purify your hearts. Beware of the evil

ways that direct to other than the good conduct I am advising you to adhere by. Otherwise, you will succumb to the evil plots of Satan, his whispers and deceit, and you will say, what you do not do. Fill the rest of your life with seeking Allâh's forgiveness, repenting and going back to Him. Feel sorrow and grief and refrain from your errors. Dedicate your energy and vitality to obeying the King, the All-Knower of all that exists, before a time comes when a terrible fate might befall you, that will be beyond your ability to withstand. Surely, you will remember and be reminded of what I am now saying to you, and I relate all of my affairs to Allâh, and He has full knowledge of the slaves:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ۝ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا بَيْنَا وَهُمْ نَائِمُونَ ۝ أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ۝ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

“And if the people of the towns had believed and had the *Tagwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied. So We took them (with punishment) for what they used to earn. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.” (7:96-99)

May Allâh direct all of us to the blessings of the Glorious Qur'ân and benefit us all, with whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, and the Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, Shaikh Muhammad bin Abdul-Latif Al-Shaikh, p. 51

Warning Against *Bid'ah* (Innovation in the Religion)

All praises and thanks are due to Allâh, Who ordered us to follow the revelation and avoid innovating in the religion. I bear witness that there is no deity worthy of worship except Allâh Alone without partners in the worship, just as He has no partners in creating the creation. I also bear witness that Muhammad is Allâh's slave and Messenger, whom He sent to be followed and obeyed. May Allâh's peace and blessings be on Muhammad, his progeny and Companions and all those who followed him with excellence.

O people! Fear Allâh and know that He has completed this religion for us and commanded us to follow and hold to it. Allâh said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.”
(6:153)

Therefore, every act of worship that does not have a basis in the religion and has no proof to support it, specifically in the Qur'ân and *Sunnah*, is indeed an act invented by the wicked and a part of the ‘other paths’ that deviate away from Allâh's Straight Path. The Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

“Whoever performs a deed that does not conform to our matter (religion), then it is rejected.”

In another narration, the Prophet ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

“Whoever invents in our matter (religion) what is not a part of it, then it (the innovation) is rejected.”

O Allâh's slaves! Know that *Bidah* (innovation in the religion)

destroys the true religion and takes the place of the *Sunnah*. Imam Ahmad narrated that the Prophet ﷺ said:

«مَا ابْتَدَعَ قَوْمٌ بَدْعَةً إِلَّا نَزَعَ اللَّهُ عَنْهُمْ مِنَ السُّنَّةِ مِثْلَهَا» .

“Whenever people invent a *Bid'ah*, Allāh removes from them a *Sunnah* in its place.”

There are many evil consequences for inventing a *Bid'ah*, such as replacing the *Sunnah* as we stated. For every time a *Bid'ah* is invented, it replaces a *Sunnah*, until the religion fades away completely. This is why we find the innovators dedicating more effort to their *Bid'ah* than they dedicate their effort to the *Sunnah*, since the devil makes the path of *Bid'ah* seem appealing in their eyes and hearts.

Furthermore, the innovator invents *Bid'ah* because he thinks that the religion is incomplete and thus seeks to complete it with his innovation! Otherwise, if he thought that the religion was complete, why would he invent any *Bid'ah* at all? Also, the innovators in the religion shy away from the *Sunnah* and do not feel the strength to practice it, even though they are active in practicing the *Bid'ah*. They might spend their wealth and energy and waste their time resurrecting all types of *Bid'ah*. Moreover, innovating in the religion resurrects the practices of *Jahiliyyah* (the pre-Islamic era of ignorance) in people's lives and surely directs to division and disputes. Each group feels that what they have is better than what the others have, just as Allāh described them.

﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“Each group rejoicing in what is with it (as its beliefs).” (23:53)

﴿وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“And follow not (other) paths, for they will separate you away from His path.” (6:153)

The *Sunnah*, in contrast, unites people, gathers their hearts and makes them brethren who love each other, follow one path and embrace one

religion.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold fast, all of you together, to the Rope of Allāh (i.e., this Qur’ān), and be not divided among yourselves.” (3:103)

Moreover, among the evil consequences of *Bid'ah* is that it directs to denying the truth, especially when the innovator is called to it. When called to the truth, he would insist on the *Bid'ah* and even defend it! Further, *Bid'ah* spoils the correct religion, just as the devils among mankind and jinn wish and hope for, especially the disbelievers and hypocrites. Enemies of Islam try their best to corrupt it using all means at their disposal, especially and foremost the weapon of *Bid'ah* and superstitious beliefs. They do this in order to distort the image of Islam and cover the true essence of the correct religion. By doing so, those who do not have knowledge of the true essence of Islam will think that it is a collection of superstitious, empty practices and thus shy away from embracing it. Adding to this evil, is the fact that those who propagate *Bid'ah* earn material benefits or acquire fame because of their *Bid'ah*. This is how they satisfy their lusts and desires and collect the enormous wealth that is paid for these *Bid'ah*. Sometimes, illegal sexual activities occur in the process of practicing *Bid'ah*, as well as, shameless mingling between men and women.

There is no doubt that various media outlets, such as the newspapers, radio, TV, and so forth, play a primary role in spreading all types of *Bid'ah* and transmitting them to various parts of the world. Those who read, hear of or watch such evil broadcasts think that these *Bid'at* are a part of Islam. Moreover, we should not forget the role that wicked scholars play in resurrecting *Bid'ah*, propagating them and portraying them in the shape of legal Islamic practices. Consequently, all Muslims, especially scholars and those who deliver *Jumu'ah* speeches, are required to warn people against the evils of *Bid'ah*.

O Allāh's slaves! Celebrating the Prophet's birthday, the night of *Isrā'* and other 'religious' celebrations are also a type of invented *Bid'ah* in the religion. The Messenger of Allāh ﷺ, his Companions and the best generations of Islam did not celebrate these occasions—even though

they knew about them! Rather, these celebrations were invented in the latter, less righteous generations as an act of imitating the Christians in contradiction to the Prophet's guidance. This is exactly what the Prophet ﷺ foretold would happen, when he said:

«لَتَسْبَعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوِ الْقُدَّةِ بِالْقُدَّةِ حَتَّى لَوْ دَخَلُوا جُحَرَ ضَبٍّ لَدَخَلْتُمُوهُ».

“You will follow the practices of those who were before you (Jews and Christians), step by step, that even if they enter a lizard's den, you will enter it after them!”

It is amazing to witness the energy and dedication of those who resurrect the *Bid'ah* of celebrating the night of *Isrâ'* and *Mi'raj* (when the Prophet ﷺ was transferred from Makkah to Jerusalem and then to heaven, then back to Makah, overnight). Yet, they do not show much dedication to the five compulsory daily prayers during that very night, for they do not attend it in *Jama'ah* (congregation), if they pray that is! The devil beautifies this *Bid'ah* in their eyes and makes the *Sunnah* hateful to them. It is therefore not strange to realize that the innovators are not religious in general, since the religion that they know is the one that they invented for themselves.

O Allâh's slaves! The Prophet ﷺ warned against the *Bid'ah* and used to say these words in his *Khutbah*:

«أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ».

“*Amma Ba'du* (Then)! The best speech is Allâh's Book, the best guidance is that sent with Muhammad ﷺ, the worst matters are matters of innovation, and every *Bid'ah* is a heresy.”

The Prophet's Companions were firm in their rejection of all types of *Bid'ah* and warned sternly against them. For instance, Ibn Mas'ud رضى الله عنه was told that Amr bin 'Utbah and his friends had built a mosque on the outskirts of Kufah (in Iraq). Therefore, Ibn Mas'ud رضى الله عنه commanded that it be torn down. Then he (Ibn Mas'ud رضى الله عنه) was told that a group of people were gathering in a corner in the mosque at

Kufah around Amr bin 'Utbah and were praising Allāh together and mentioning His Oneness.¹ Ibn Mas'ud رضى الله عنه wore a veil over his face and went to that group, sat with them and made sure they were doing what he was told they did. He then unveiled his face and said, "I am Abu Abdur-Rahman (and he was the commander of Kufah during that time)." He then said, "You either have acquired more knowledge than the Companions of Muhammad ﷺ, or have invented a *Bid'ah* in injustice and transgression." Amr bin 'Utbah replied, "We seek forgiveness from Allāh," thrice. A man from Bani Tamim said, "By Allāh! We neither collected better knowledge than the Companions of Muhammad ﷺ, nor did we invent a *Bid'ah* in transgression. Rather, we are a people who were remembering Allāh." Ibn Mas'ud رضى الله عنه replied, "Rather (you have invented a *Bid'ah*). By He in Whose Hand is Ibn Mas'ud's life! If you follow the practices of the people (Muhammad ﷺ and his Companions), you will indeed achieve a great achievement. Otherwise, if you deviate to the right and left, you will be led astray in a tremendous way."

O Allāh! Show us the truth as such and grant us the favor of following it, and expose to us evil as such and grant us the favor of avoiding it.

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

○ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿

"Say (O Muhammad ﷺ): 'If you love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful.' Say: 'Obey Allāh and the Messenger.' But if they turn away, then Allāh does not like the disbelievers." (3:31,32)²

¹ They collected small rocks and one of them would say, "Praise Allāh a hundred times," and they would do that, and so forth.

² *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 171

Necessity of Obeying the Messenger ﷺ and Adhering to the Qur'ân

All thanks and praises are due to Allâh, Who grants refuge, but none grants refuge from Him. He Alone governs all affairs and none is like or similar to Him. I thank and praise Him, just as a slave who admits his slavery and submissiveness would praise his Lord. I bear witness that none has the right to be worshipped except Allâh Alone without partners, just as a slave would testify while admitting to Allâh's Oneness and Richness. I bear witness that Muhammad is Allâh's slave and Messenger whom He sent with guidance and the religion of truth to prevail above all other religions. Certainly, the Prophet ﷺ conveyed the Message and delivered what he was entrusted with until he fulfilled all of what he was commanded to fulfill. O Allâh! Grant Your best blessings and mercy on our Prophet Muhammad, Your slave and Messenger, and on his Companions and family members who adhered by his guidance until they died.

O Muslims! Fear Allâh as He should be feared and hold on to Islam by its firm handholds. Thank and praise your Lord Who bestowed on you this honorable, compassionate, merciful Messenger.

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ
مُّبِينٍ﴾

“Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah*, while before that they had been in manifest error.” (3:164)

In this *Âyah*, Allâh states that He has granted a tremendous favor on the believers when He sent to them a Messenger from among themselves, revealed to him a clear Book and ordered them to follow

him and obey his *Sunnah*.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” (59:7)

Also, the Prophet ﷺ said:

«تَرَكْتُكُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ لَيْلَهَا كَنَهَارُهَا لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ»

“I have left you on the white (clear) path, its night is as bright as its day. None except the destroyed one will deviate away from it.”

He was reported to have said, “I have left with you what, if you adhere by, you will never be led astray: the Book of Allâh. In it, there is the news of those who were before you and the news of those who will come after you. It is Allâh’s Thick Rope, the wonders of which never cease to come, nor does it become old, no matter how repeatedly it is recited. He who uses it in his speech will have said the truth, he who adheres by it will attain guidance, he who judges by it will be just and he who holds to it will be directed to the Straight Path.”¹

O Allâh’s slaves! Know, may Allâh grant you His Mercy, that obeying the Messenger ﷺ is an obligation on every Muslim, while contradicting him might cause one’s Islam to vanish. The Messenger of Allâh ﷺ was reported to have said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ» .

“One of you will not attain Faith until his desire conforms to what I was sent with.”²

¹ **Editor’s Note:** This is taken from a lengthy *Hadith* reported by At-Tirmidhi in his *Sunan*, chapter: The Virtues of the Noble Qur’ân, 2908. However, this narration is not authentic (*Da’eef*).

² **Editor’s Note:** This *Hadith* has been graded unauthentic (*Da’eef*) by Shaikh Muhammad Nasir ud-Deen Al-Albaani, Shaikh Muqbil bin Haadi Al-Waadi’i, ‘Ali Al-Halabi and Al-Hafiz Ibn Rajab Al-Hanbali, of our *Salaf*.

«مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي وَمَنْ أَحْيَانِي فَقَدْ أَحْيَيْ، وَمَنْ أَحْيَيْ كَانَ مَعِيَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ».

“Whoever resurrects my *Sunnah*, will have resurrected me, and whoever resurrects me will have loved me, and whoever loves me will be with me in Paradise on the Day of Resurrection.”¹

The *Sunnah* that we refer to here is that practiced and conveyed to us by the righteous generations of Islam, such as the Prophet’s generation, the Four Rightly Guided Caliphs, the next and third generations. After them, the *Ummah* divided. Therefore, whatever came afterwards that defies the way and method of the *Salaf* is indeed a type of *Bid'ah* and, as such, a heresy.

O Allâh’s slaves! Thank and praise Allâh for the great favor and tremendous bounty He has endowed His believing slaves with, by sending this honorable Prophet ﷺ with whom He has completed the religion. Surely, the Qur’ân and *Sunnah* complete the religion for the Muslim *Ummah*, provide them with knowledge in the major and minor aspects of the religion and brings guidance and correctness to all mankind. What a grace and what a good favor that can only be appreciated by the thankful believers.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷺ is) full of pity, kind, and merciful.” (9:128)

¹ **Editor’s Note:** This *Hadith* was graded weak (*Da’eef*) by Shaikh Al-Albaani in *Silsilah Ad-Da’eefah*, and *Da’eef ul-Jami’*?

Indeed, the Prophet ﷺ was kind and easy going with people, accepted invitations from them, helped those who sought him for help, was kind with those who asked him anything and never returned any request away empty handed. He used to accept the good deeds from those who did good and forget and forgive those who did wrong. His tremendous and exalted standard of character cannot be duly explained here, so may Allâh's peace and blessings be on Him. The Prophet ﷺ has directed us all to what benefits us, when he said:

«ثَلَاثٌ لَا يَغُلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمُتَاصَحَةُ وُلَاةِ الْمُسْلِمِينَ وَلُزُومُ جَمَاعَتِهِمْ - أَيَّ جَمَاعَةِ الْمُسْلِمِينَ - فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَاءَهُمْ».

“Three qualities will not cause the heart of a Muslim to be deceived: having sincerity with Allâh in actions, being sincere and advising to Muslim Leaders and adhering by their *Jama'ah* (i.e., *Jama'atul Muslimin*) for their supplication benefits all those who are with them.”

Therefore, those who perform good deeds with sincerity to Allâh, are honest with Allâh's slaves, hold to the *Jama'ah* by avoiding division and adhering by unity, and whose hearts are purified and cleansed, then each one of them becomes a *Wali* (a loyal friend) of Allâh. Contradicting these good qualities will fill one's heart with every type of evil and wickedness.

Therefore, O Muhammad's Nation! Fear Allâh, follow in the footsteps of your Prophet ﷺ, obey the orders of your Lord, remove all types of division and hatred from amongst yourselves and never be deceived by this life and its delights. O, Allâh's slaves! Allâh has bestowed on us many great favors that can only be counted and appreciated fully by Him, and none can duly thank Allâh for them: peace and tranquility, health, wealth and many other bounties and favors from the Most Beneficent.

﴿لَنْ شَكَرْتُمْ لَا زِيدَنَّكُمْ وَلَٰكِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

“If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you

are thankless (i.e., disbelievers), verily, My punishment is indeed severe.” (14:7)

Repent to Allâh, all of you, O believers, so that you might attain success. Know, O Allâh's slaves, that each one of us shall meet his actions and will not leave this life until, and unless, he sees the goodness or evilness of what he has done. Verily, the actions are connected to the goodness or evil of the last among them (just before death), while the day and the night are the vessels in which one spends this life. Therefore, travel well in these two vessels to the Last Life and beware of delaying and having prolonged hope.

Surely, death comes all of a sudden, and this is why none of you should ever be deceived by Allâh's patience with him or her. The Fire and Paradise are closer to one of you than the top of his own slippers. Know that your Prophet ﷺ said to 'Âishah, رضى الله عنها, that whenever Allâh knows of a slave's sorrow in his heart for a sin, He forgives him for it, even before he seeks His forgiveness for it.

Allâh said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴾

“Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.” (49:15)

May Allâh direct all of us, and you, to the blessings of the Glorious Qur'ân and benefit us and you in whatever it contains of the *Āyat* and Wise *Dhikr*. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is Oft-Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Ibrahim Al-Yusuf, p. 197

Legal Manners of Visiting Graves

All praises and thanks are due to Allâh, the All-Rich, Worthy of all praise. He starts the creation and resurrects them. He is the Owner of the Glorious Throne, Who does what He wills, Whose knowledge encompasses all things and He is the Witness over all things. I thank, praise and invoke Him for more of His bounties and favors. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, rivals or equals. I bear witness that our Prophet Muhammad ﷺ is His slave, Messenger and intimate friend, and the best caller to *Imân* and *Tauhid*. May Allâh's peace and blessings be on Muhammad, his progeny, Companions and all those who followed them with excellence until the Day of Judgment.

Allâh the Exalted and Most Honored said:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say (O Muhammad ﷺ to mankind): “If you (really) love Allâh, then follow me (i.e., accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.” (3:31)

Also, Abdullah bin Mas‘ud رضى الله عنه narrated that the Messenger of Allâh ﷺ said:

«كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تَزْهَدُ فِي الدُّنْيَا، وَتَذَكِّرُ الْآخِرَةَ».

“I had disallowed you from visiting graves. Now, visit graves, for they discourage you from (excessively) indulging in this life and remind of the Hereafter.”

Dear Muslims! The Messenger of Allâh ﷺ had disallowed men and women from visiting graves in the beginning of Islam, because they were not far away from the time of *Shirk*, during which they used to revere graves and the dead buried in them. During the time of *Jahiliyyah*, the Arabs used to revere stones, trees, the graves of

Prophets and righteous people, and so forth. Those who were new to Islam and not far from the time of *Shirk* with all its evil practices that resided in their hearts and that they were raised performing, feared that a residue of the practices of *Jahiliyyah* might have remained in their hearts. It was proper then that enough time was given so that *Imân* and *Tauhid* became firmly established in their hearts and the time and practices of *Shirk* faded away gradually. To support this, we should state that some new Muslims, who were not far from the time of *Shirk*, requested the Prophet ﷺ to appoint a tree for them to revere and hang their weapons on for blessings, just because they saw some *Mushrik* do so. They thought that this practice was allowed in Islam and that it would benefit them and bring them closer to Allâh. Truth and falsehood were confused for them because practices of *Jahiliyyah* were still fresh in their minds.

The Messenger ﷺ was most eager to dissipate the remains of *Shirk*, rid the hearts of its practices and close all doors that lead to it. He forbade visiting graves in the beginning of Islam for fear of *Fitnah* for new Muslims (subjecting them to trials in religion and life) and to draw them away from *Shirk* and its practices. When Islam became prominent and *Tauhid* firmly resided in their hearts, he allowed visiting graves because there are various benefits from visiting them. For instance, among the wisdom of visiting graves, is that the Prophet ﷺ said:

«كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تَرْهَدُ فِي الدُّنْيَا، وَتَذَكِّرُ الْآخِرَةَ».

“I had disallowed you from visiting graves. Now, visit graves, for they discourage you from (excessively) indulging in this life and remind of the Hereafter.”

Therefore, visiting graves reminds one of death and the Hereafter, belittles the significance of this life and entails invoking Allâh for forgiveness and mercy for the dead. The Messenger ﷺ used to visit graves, invoke Allâh for the benefit of dead Muslims and greet them with the *Salam* (greeting of piece). He would cry and causing those

around him to cry. He also taught us how we should visit the graves of our Muslim brethren and what to say when we do. For instance, he used to recite this *Du‘ā’* when he visited graves:

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ».

“Peace be upon you, O believing and Muslim residents of these graves., We, Allāh willing, will soon follow you. We ask Allāh for the well-being of us and you.”

The Prophet ﷺ did not travel for the purpose of visiting graves, nor did he allow us to do so. Instead, he disallowed this practice when he said:

«لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».

“Travelling is only allowed for three Mosques: Al-Masjid Al-Haram (at Makkah), this Mosque of mine (in Al-Madinah) and Al-Masjod Al-Aqsa (in Jerusalem).”

Hence, those who wish to visit the Prophet’s mosque in Al-Madinah should intend to visit the mosque and not the grave, so that this act is acceptable with Allāh and Islamically legislated. When one visits the Prophet’s mosque, he could visit the Prophet’s grave, greet him with the *Salam* and observe respect, quiet and good manners during this visit. He should then greet his two Companions in this life and the Hereafter: Abu Bakr As-Siddiq and ‘Umar Al-Faruq, رضى الله عنهما. One should then depart from the Prophet’s gravesite.

There are no preferred times, days or months to visit graves or any of the three Mosques. Rather, Muslims are allowed to visit them any time they wish, for this is the guidance of the Messenger of Allāh ﷺ and this is the *Sunnah* he taught us. Yet, ignorance and abandoning the *Sunnah* have become so rampant, that many people fall into misguidance regarding visiting graves of righteous people. They turn visiting graves into sessions of invoking the dead and seeking their help! They do not distinguish between what the Prophet ﷺ allowed for his *Ummah* and

what he disallowed for them. But, Allâh has ordained on us to obey His Prophet ﷺ and follow his *Sunnah*. The Prophet ﷺ showed us, in statement and practice, the manners of visiting graves and explained the wisdom behind legislating it. Therefore, let our visiting graves be what it should be: a reminder and good advice for us. Let us invoke Allâh for forgiveness and mercy for our deceased Muslim brothers and sisters, for surely, the grave is where they will be needing *Du'â'* to Allâh from us, for their benefit. In the grave, one's chances to collect more good deeds will come to an abrupt end, and they will be in dire need for the *Du'â'* of their living brethren to Allâh to grant them His Pardon and Mercy.

As for women, they are not allowed to visit graves or follow funeral processions. The Prophet ﷺ emphasized this ruling when he cursed those women, whose habit was to visit graves,

«لَعَنَ اللَّهُ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالشُّرُجَ».

“May Allâh curse those (women) who visit graves and those who build Mosques and erect lamps (lights) around them.”

The Prophet ﷺ disallowed women from visiting graves because of their emotional weakness and impatience. He did this fearing *Fitnah* (trials in religion) for them and because they panic easily. In these respects, they are surely weaker than men. The Prophet ﷺ said to some women whom he saw going to visit graves:

قَالَ ﷺ لِنِسْوَةٍ رَأَتْهُنَّ ذَاهِبَاتٍ إِلَى الْمَقَابِرِ: «ارْجِعْنَ مَأْزُورَاتٍ غَيْرَ مَأْجُورَاتٍ، فَإِنَّكُمْ تَفْتِنُ الْحَيَّ، وَتُؤْذِنُ الْمَيِّتَ».

“Go back, earning a sin rather than a reward, for verily, you cause *Fitnah* to the living and bother the dead.”

It was also reported that he (ﷺ) said to his daughter Fatimah رضي الله عنها:

«إِنَّكَ لَوْ بَلَغْتَ مَعَهُمُ الْكُدَى - أَيِ الْمَقْبَرَةِ - لَمْ تَدْخُلِي الْجَنَّةَ»

“If you reached with them the graveyard, you would not enter Paradise.”

Therefore, fear Allâh, O Allâh's slaves, follow the guidance of His Messenger ﷺ and obey Him and His Messenger so that you earn His Mercy. May Allâh direct us all, and you, to the blessings of the Glorious Qur'ân and benefit us all, and you, in whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, the Most Honored for forgiveness for me, you and all Muslims for every sin, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.¹

¹ *Ahadith Al-Minbar*, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 161

Celebrating the Prophet's Birthday is a Despicable *Bid'ah* (Innovation in the Religion)

All praises and thanks are due to Allâh, Who granted His Favor to the believers by sending to them a Messenger from among them, reciting to them His *Âyat*, purifying them and teaching them the Book and *Al-Hikmah* (his *Sunnâh*), even though they were in manifest error beforehand. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners in the worship, just as He has no partners in His creation and Kingship. Allâh is Free from all that they ascribe to Him of partners and *Shirk*. I bear witness that Muhammad ﷺ is Allâh's slave and Messenger, who was entrusted to deliver His revelation, and he is the best of Allâh's creation. He was sent with the right religion as a mercy to all mankind, as a leader for the righteous and as a proof against mankind and the jinn. May Allâh's peace and blessings be on Muhammad, his progeny, his Companions and all those who followed them with excellence until the Day of Resurrection.

Dear Muslims! Fear Allâh and know that the best of His bounties on you and the people of the earth is that He sent to them Muhammad ﷺ as the Last and Final Prophet and Messenger, after a prolonged time in which He did not send a Prophet. Allâh guided mankind by His sending Muhammad ﷺ with the straight path and the clearest way and required them to follow and obey him. The Prophet ﷺ was the fruit of the supplication that Prophet Ibrahim عليه السلام invoked Allâh with, when he said:

﴿ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

“Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Verses and instruct them in the Book (this Qur’ân) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and

purify them. Verily, You are the All-Mighty, the All-Wise.”
(2:129)

Muhammad ﷺ was also the glad tidings that Jesus, son of Mary, delivered:

﴿يَبْنَیْ اِسْرَءِیْلَ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْکُمْ مُّصَدِّقًا لِّمَا بَیْنَ یَدَیْ مِنَ التَّوْرَةِ وَبَشِّرًا بِرَسُوْلٍ یَّآئِیْ مِنْ بَعْدِیْ
اَسْمِعُوْهُ اَحْمَدُ﴾

“O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.” (61:6)

And when the Prophet’s mother was pregnant with him, she saw a vision in which a light started out of her and lighted the palaces of Syria.¹

These three qualities came true in the Messenger of Allâh ﷺ, for he was the fruit of Prophet Ibrahim’s supplication, the glad tidings that Jesus foretold and delivered and the true explanation of his mother’s vision. Allâh has made Muhammad ﷺ the light that enlightened the entire earth, after it had been engulfed with darkness, and a guide for mankind, after they fell prey to utter confusion. He is the great bounty and the tremendous gift that Allâh has granted to His creation. He was born in the sacred city of Makkah on the Year of the Elephant –570 CE- in the lunar month of Rabi‘ Al-Awwal. It was the year that the king of Abyssinia (Abrahah) attacked Makkah with his army (and several elephants) seeking to demolish the Ka‘bah. Allâh repelled this attack and sent down a great punishment on Abrahah and his army, just as He mentioned in His Glorious Book (chapter 105). Allâh protected the Sacred House in Makkah in preparation for sending Muhammad ﷺ.

¹ **Editors Note:** Differing statements have been issued by *Hadith* scholars concerning the authenticity of this narration. It is recorded in Ibn Sa’d’s Tabaqat, Ahmad’s Musnad and the Sunan of Ad-Darmi. Yet its veracity is questionable.

The Prophet ﷺ was reared to have the best types of conduct and behavior. Later on, when he reached forty years of age, Allâh sent him His Messages. The Prophet ﷺ indeed conveyed the Message, fulfilled the trust, gave sincere advice to the *Ummah* and performed true *Jihâd* in Allâh's Cause, until Allâh sent down this *Âyah* to him:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion." (5:3)

Also, the Prophet ﷺ said:

«تَرَكْتُكُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ».

"I have left you on the clear path..."

The Prophet ﷺ brought back the purity and magnificence of the easy *Hanifiyyah* (to worship none except Allâh), the religion of Prophet Ibrahim عليه السلام. He cleansed *Al-Hanifiyyah* from all practices of *Jahiliyyah*, and its deviant practices, that were added to it. Allâh gathered this *Ummah* around him after it was utterly divided, and when he finished his mission, Allâh joined him with the utmost company (in heaven).

O Allâh's slaves! We are required to appreciate Allâh for this tremendous bounty by striving hard to protect and preserve it. This can only be performed by obeying the Messenger of Allâh and imitating His *Sunnah*, while adhering to what he has commanded and refraining from what he has forbidden. We are required to love Muhammad ﷺ more than we love our own selves, children, fathers and mothers. Indeed, all that is good and righteous is earned through obeying the Prophet ﷺ and imitating him. Allâh said:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh." (4:80)

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say (O Muhammad ﷺ to mankind): “If you (really) love Allâh, then follow me (i.e., accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you and forgive you your sins.” (3:31)

And:

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يَغْيِرْ هُدًى مِنَ اللَّهِ﴾

“But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh?” (28:50)

Loving the Prophet ﷺ requires obeying him, following in his footsteps and avoiding what he has forbidden. Therefore, every act of worship must and should conform to the guidance that this Messenger ﷺ has legislated. Moreover, every act of worship that does not conform to the Prophet’s legislation is a rejected *Bid’ah*, just as the Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever performs an act that does not conform to our matter (religion) then it is rejected.”

And:

«وَيَاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ»

“Beware of matters of innovation, for every *Bid’ah* is a heresy.”

O Allâh’s slaves! There are numerous *Bid’ah* that the ignorant and deviant persons have invented. One of these *Bid’ah* is repeated every year, in the lunar month of Rabi‘ Al-Awwal, when the Prophet’s birthday is celebrated. We should assert that celebrating *Al-Maulid*, or the Prophet’s birthday, is an evil *Bid’ah* that Allâh neither allowed nor legislated; those who invented it did so following their whims and desires. It is a *Bid’ah* because the Prophet ﷺ did not practice it in his *Sunnah*, nor did the Companions celebrate it, even though they are the best generation of this Muslim *Ummah* who sought all that is good and

beneficial. To the contrary, the *Bid'ah* of *Al-Maulid* was started in the sixth century after the *Hijrah* to imitate the Christians who used to celebrate Jesus' claimed birthday. The Prophet ﷺ sternly prohibited us from imitating the Christians in specific, when he said:

«لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ».

“Do not unduly praise me like the Christians unduly praised Jesus.”

In addition to the *Maulid* being a *Bid'ah*, there are many evil practices that occur during these celebration, such as invoking the Prophet ﷺ for help, for various needs and to relieve hardships and calamities. Many poems that contain *Shirk* are being recited during *Al-Maulid*, as well as objectionable mingling between men and women, which lures them into committing illegal sexual activities.

Another aspect of celebrating *Al-Maulid* is the extravagance in spending on its activities, paid by some people who might not pay the due *Zakât* on their wealth, even though paying the *Zakât* is a pillar of Islam. It is amazing that those who celebrate the *Maulid* do not practice the *Sunnah* of the Prophet ﷺ, nor refer to his law for judgment. They might not even pray, even though praying is the biggest practical pillar of Islam.

O Allâh's slaves! Allâh did not mention the Prophet's birthday in the Qur'ân, but mentioned sending him as a Prophet ﷺ, when He said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

“Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves.” (3:164)

And:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾

“He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves.” (62:2)

This is because through Muhammad's Prophethood, Allâh's favor became apparent and complete. Ever since then, from the time Muhammad ﷺ was sent until he died, every minute of his life was a blessing for mankind. After his Prophethood started, the Prophet's entire life was spent in *Jihâd*, worshipping Allâh and benefiting Muslims. These blessings encompassed all his time as a Prophet ﷺ, not on any particular day or stance. Muslims should therefore imitate the Prophet ﷺ and implement his law on all days, hours and minutes of their life, not just in one day that falls in a certain month!

If the reason behind celebrating the *Maulid* was to resurrect the Prophet's guidance, commemorate his honor and qualities and recite his life story, as some people claim, then let them know that this is legislated all year long, but according to what Allâh has allowed. For instance, Allâh has legislated mentioning His Prophet ﷺ during certain acts of worship that are repeated every night and day, such as the *Adhan* (call to prayer), the *Iqamah* and during Friday speeches. Whenever one mentions Allâh during these acts of worship, he also mentions His Prophet afterwards. These acts are practiced throughout one's lifetime, not only one day a year. We should also assert that the prayer does not become complete and accepted, except by invoking Allâh for His blessing and Mercy for the Prophet ﷺ during the *Tashahud*. These are but a few of the instance during which Allâh has legislated mentioning the Prophet ﷺ, and this is the *Sunnah* that we should resurrect and implement, while shunning whatever *Bid'ah* people invent.

O Allâh's slaves! We have exposed the *Bid'ah* of celebrating the *Maulid*, in particular, so that we emphasize its evilness and invalidity. Also, it is a fact that the *Maulid* is celebrated in many countries and is usually mentioned in newspapers and other mass media outlets. This fact lures some ignorant Muslims towards liking and preferring this *Bid'ah* and encourages them to try to participate in it.

Let all Muslims know that celebrating the *Maulid* is an evil *Bid'ah*, even though many people practice and propagate it, so do not be deceived by their large numbers. We ask Allâh to guide us to adhere to

Allâh's Book and the *Sunnah* of His Prophet ﷺ, even if most people abandon this better path:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾

“Say (O Muhammad ﷺ to mankind): ‘If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur’ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.’ Say (O Muhammad ﷺ): ‘Obey Allâh and the Messenger (Muhammad ﷺ).’ But if they turn away, then Allâh does not like the disbelievers.” (3:31,32)¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 124

Disallowing Celebrating the Prophet's Hijrah

All thanks are to Allâh, Lord of all that exists, Who legislated *Hijrah* (migration from the land of disbelief to the land of Islam) and promised those who perform it with great rewards:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.” (4:100)

I bear witness that none has the right to be worshipped except Allâh Alone without partners and that Muhammad ﷺ is His slave and Messenger, who said:

«لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

“Performing *Hijrah* will not end until the chance to repent ends, and the chance to repent will not end until the sun rises from where it sets.”

May Allâh's peace and blessings be on Muhammad, his progeny and Companions.

﴿الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا﴾

“...who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help.” (8:72)

O people! Fear Allâh the Exalted and study the life story of your Prophet ﷺ so that you imitate him, just as Allâh commanded you in His statement:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَيْرًا

“Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for Allāh and the Last Day, and remembers Allāh much.” (33:21)

The *Hijrah* (of the Prophet ﷺ from Makkah to Al-Madinah around 623 CE) is certainly among the greatest incidents that occurred in the Prophet's lifetime. When the *Mushrikeen* of Makkah increased their opposition and harm to the Messenger ﷺ, he started calling the various tribes, during *Hajj* season, to protect and aid him until he delivered the Message of his Lord. The Prophet ﷺ did not receive a positive response, until some people from the tribe of Khazraj went to *Hajj* from Al-Madinah. The Jews of Al-Madinah used to relate to its Arab residents that a new Messenger was about to be sent. The Jews threatened them that they would follow that Prophet ﷺ and fight them under his leadership, just as Allāh described of them:

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ﴾

“And when there came to them (the Jews), a Book (this Qur’ân) from Allāh confirming what is with them, although aforesime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allāh be on the disbelievers.” (2:89)

Hence, before the Prophet ﷺ was sent, the Jews used to invoke Allāh for his coming so that they gain victory against their enemies, saying:

“O Allāh! Aid us with the Prophet who will be sent just before the end of time and whose description we find in the Torah.”

When the Prophet ﷺ came to the camp area of the various tribes, as he usually did during the *Hajj* season, he met some pilgrims from the tribe of Khazraj, who were delighted and said that this is the Prophet ﷺ

whom the Jews threatened them with. Therefore, they said, "Do not allow the Jews to follow him before you." They believed in the Prophet ﷺ, gave their pledge of allegiance to him, then went back to their people in Al-Madinah and conveyed the good news to them. Many people in Al-Madinah believed in the Prophet ﷺ and came the following year during the *Hajj* season, gave their pledge of allegiance, in Al-‘Aqabah area, to believe in him and support him if he emigrates to them in Al-Madinah. The Prophet ﷺ gave permission to his Companions to start emigrating to Al-Madinah. When he intended to emigrate himself, *Mushrik* feared that he might become more powerful and that his religion might gain strength and thus be difficult to defeat. They gathered and plotted against the Prophet ﷺ, deciding to assassinate him and waited by his door, so that they would kill him when he left his house. Allâh told His Prophet ﷺ about their plot and he commanded Ali to sleep in his bed that night. Meanwhile, the Prophet ﷺ left his house, walking between the people who were waiting to kill him, but they did not see him departing!

The Prophet ﷺ then headed towards Abu Bakr's house and found that he had prepared two camels to travel on and hired a guide to show them the way. They left Makkah unnoticed and went to Thaur Cave, where they hid, giving the two camels to the guide so that he brings them at a certain time later on. When the *Mushrikeen* realized that the Messenger ﷺ had left Makkah, they became furious and gathered their forces to search for the Prophet ﷺ, offering a hefty reward for those who captured him. Allâh said:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ الْمَكْرِينَ﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e., Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot." (8:30)

When the *Mushrikeen* arrived at the cave's entrance, Abu Bakr رضي الله عنه said:

“O Allâh’s Messenger ﷺ! If any of them looked down at his feet, he would see us.” The Prophet ﷺ replied, “O Abu Bakr! What do you think about two persons, who have Allâh as their third?” Allâh said about this incident:

﴿إِلَّا تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا بِاللهِ مَعْنَا﴾

“If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he (ﷺ) said to his Companion: “Be not sad, surely, Allâh is with us.” (9:40)

By the leave of Allâh the *Mushrik* did not notice them and they went back with failure and humiliation. The Prophet ﷺ and Abu Bakr رضى الله عنه remained in the cave for a few days, while Abdullah bin Abu Bakr رضى الله عنهما brought them the news of the *Mushrik* from Makkah. Meanwhile, ‘Amir bin Fahirah, Abu Bakr’s servant, used to tend a flock of sheep and pass by them so they could drink from the sheep’s milk. Asmâ’ bint Abu Bakr رضى الله عنها used to bring food to them during the night. They remained in the cave for three days, until the *Mushrikeen* were no longer looking for them. Then, the guide brought back the two camels as they agreed before, and the Prophet ﷺ and Abu Bakr رضى الله عنه rode the camels headed towards Al-Madinah.

In Al-Madinah, the *Muhajirin* (Migrants) and *Ansar* (residents of Al-Madinah who aided the Prophet ﷺ) were impatiently awaiting the Prophet’s arrival every day, until Allâh brought the Prophet ﷺ and his Companion safely to them. Ever since then, the Islamic State was established and soon after, Allâh ordained *Jihâd* on His Prophet ﷺ to raise Allâh’s Word high and to make His religion prominent. The Messenger ﷺ performed continuous *Jihâd*, and Allâh aided him with victory and made his religion dominant, until he entered Makkah victorious surrounded by the *Muhajirin* and *Ansar*. The Prophet ﷺ smashed all the idols in and around the Ka’bah, entered it and pronounced Allâh’s Greatness in it. He then went out to the Qurasih pagans who were gathered around Al-Mosque Al-Haram awaiting their

just punishment. He asked them, "O people of Quraish! What do you think I will do to you?" They said, "Only that which is good, for verily, you are an honorable brother and an honorable nephew." He replied, "I say to you what (Prophet) Joseph عليه السلام said to his brothers:

﴿لَا تَنْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!" (12:92)

Go you way, for you are *At-Tulaqaa*," meaning, 'Those set free.'

This is how the Prophet ﷺ migrated for the purpose of raising Allâh's religion and His Word high. It was not meant for comfort and luxury of the body. This is how *Hijrah* will remain until the sun rises from where it sets. It is for those who are unable to practice Islam in the area of *Kufr*, including the ability to call to Islam and explaining the error of the disbelieving religions. It is not enough (not to perform *Hijrah*) to just be able to pray and fast while refraining calling to Allâh and criticizing and admonishing *Shirk* and *Kufr*. Otherwise, the Prophet ﷺ would have remained in Makkah, since the *Mushrik* did not prevent him from praying and worshipping his Lord. However, they prevented him from calling to Allâh and exposing the evil beliefs that the pagans and disbelievers had.

O Allâh's slaves, some people in the present time do not have the least knowledge about the Prophet's *Hijrah*, except that it is an anniversary that comes every year and for which lectures and celebrations are conducted for days. Then, this occasion passes by and its memory does not show any effect on people's conduct and behavior. This is why so many among them do not migrate from the area of *Kufr* to the area of Islam, as the Prophet ﷺ did. Rather, they migrate from Muslim areas to *Kufr* countries to live free.

The *Hijrah* should be always in the thoughts of Muslims all year long, not only for a few days every year. Surely, it is a *Bid'ah* to designate certain days to celebrate the *Hijrah*:

«وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

“...And every *Bid‘ah* is a heresy.”

The Prophet ﷺ, his Companions after him and the best generations of Islam never celebrated this occasion. Rather, the *Salaf*, (our righteous predecessors) and those who followed their righteous lead, studied the Prophet's life story, so that they imitated his practices all year long.

Know that there are two types of *Hijrah*. One is performed by the heart to Allâh by worshipping Him Alone without partners, and to His Messenger ﷺ by obeying him, fulfilling his orders and avoiding his prohibitions. The Prophet ﷺ said:

«وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» .

“The *Muhajir* is he who performs *Hijrah* from what Allâh has prohibited.”

This *Hijrah* is required from every Muslim throughout his or her life and none among them can or is allowed to abandon it.

The second type of *Hijrah* pertains to migrating from the area of *Shirk* to the area of Islam, when necessity arises and when Muslims are unable to announce Islam in *Kafir* dominated areas.

Fear Allâh, O Allâh's slaves, and study the *Sunnah* of your Prophet ﷺ, so that you earn benefit from it.

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

“And obey Allâh and the Messenger (Muhammad ﷺ) that you may obtain mercy.” (3:132)

May Allâh direct us all to the blessings of the Glorious Qur'ân and benefit us all in whatever is in it of the *Āyat* and Wise *Dhikr*. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 268

Forbidding the Various *Bid'ah* during the month of Rajab

All praises and thanks are due to Allâh, Who commanded that His Messenger ﷺ be followed and obeyed and forbade us from innovating (adding to or deleting from) his religion, when He said:

“Follow what has been sent down unto you from your Lord (the Qur’ân and Prophet Muhammad’s *Sunnah*), and follow not any *Auliya’* (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh).” (7:3)

I bear witness that there is no deity worthy of worship except Allâh Alone, Who only accepts the good deeds that conform to what He has legislated and that were performed in sincerity for His Face. I bear witness that Muhammad ﷺ is Allâh’s slave and Messenger who warned against all *Bid'ah*, when he said,

“Beware of matters of innovation, for every *Bid'ah* is a heresy.”

May Allâh’s peace and blessings be on Muhammad, his progeny, companions and all those who adhere to his *Sunnah* and do not invent in the religion what is not a part of it.

O Muslims, fear Allâh and know that innovating in the religion is the source of all kinds of trials and *Fitnah*. The devil strives hard to hinder people from embracing the correct Faith. When he finds some of them who are disinterested in the religion, he encourages this attitude and lures them to satisfy their lusts and desires. As for those who are interested in the religion, Satan lures them to commit various types of *Bid'ah*, so that he spoils their religion.

Therefore, dear Muslims, beware of this danger and know that the religion is complete and does not need or accept any addition or deletion. Allâh said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

“This day, I have perfected your religion for you.” (5:3)

Therefore, there is no place in the religion for *Bid'ah*, just as Imam Malik asserted when he said, “Whoever invents a *Bid'ah* in Islam, thinking that it is a ‘good *Bid'ah*’, will have accused Muhammad ﷺ of not delivering the Message faithfully, because Allâh said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

“This day, I have perfected your religion for you.” (5:3)

Surely, what was not a part of the religion then (in Muhammad’s) time, when this *Āyah* was revealed), is not a part of the religion today!”

The *Mubtadi'*, who invents in the religion, contradicts Allâh since He Alone decides the ways and means to acquire goodness. The *Mubtadi'* seeks to deduct from or add to Allâh’s religion, thus elevating himself to the rank of partner with Allâh in legislating in the religion, and sufficient is this as an evil and misguidance. Allâh ordained that what He legislated be obeyed and implemented, but the *Mubtadi'* refuses and follows his lusts without guidance from Allâh!

O Allâh’s slaves! In this part of the world, Arabia, we were immune from many types of *Bid'ah* by Allâh’s help. However, through the availability of mass media, some *Bid'ah* was able to enter our land by those who were raised to love and invent *Bid'ah* and who practice it while living among us. This might lure many common Muslims to follow suit, compelling us to warn Muslims in this area and the rest of the world against *Bid'ah*, especially during the times and occasions that these *Bid'ah* are practiced. We must do this so that Muslim are able to protect their religion. For instance, there are several *Bid'ah* that are practiced during the lunar month of Rajab by those who claim that this month has special not found in than other months.

First, we should assert that Rajab is one of the sacred months. The Prophet ﷺ was reported to have recited this supplication with regards to Rajab:

«اللَّهُمَّ بَارِكْ لَنَا فِي شَهْرِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ».

“O Allâh! Bless for us the months of Rajab and Sha‘ban, and allow us to live until Ramadhân.”

Other than this *Hadith* that was reported from the Prophet ﷺ, there is not a *Hadith* about Rajab in specific. Rather, the various *Ahadith* that people mention about the special qualities of Rajab are lies and fake, just as Shaikh Al-Islam Ibn Taymiyyah asserted. People have invented many types of *Bid'ah* for this month that neither Allâh, nor His Messenger ﷺ legislated. For instance, people honor the first Thursday in Rajab and the night that proceeds the first Friday. This practice was invented after the year four hundred of *Hijrah* calendar. The *Hadith*, mentioned by people about this special quality, is fabricated, according to the consensus of the scholars. Therefore, Muslims are not allowed to honor this particular day or night in Rajab, because they are just like any other day or night of the year. Al-Hafîz bin Rajab said, “Pertaining to praying, there is no special type of prayer legislated in the month of Rajab. Further, the *Ahadith* that were reported about the benefit of the type of prayer called, *Ar-Raghaib*, during the night that precedes the first Friday in the month of Rajab are all lies and invalid. This particular type of prayer is a *Bid'ah* according to the majority of scholars. As for fasting, there are no authentic statements from the Prophet ﷺ or his Companions about the special quality of fasting during Rajab.”

It was reported that ‘Umar رضي الله عنه used to force the hands of some men who fasted during Rajab to be placed on food and to eat, saying, “What is it about Rajab? Rajab was revered by the people of *Jahiliyyah*, but when Islam came this practice was annulled.” In another narration, ‘Umar رضي الله عنه disliked that one takes the habit of fasting in Rajab, so that it would not become a *Sunnah*. As for performing *Umrah* during Rajab, it was not reported that the Prophet ﷺ ever performed *Umrah* during this month. Therefore, *Umrah* in Rajab is not particularly better than *Umrah* in other months of the year.

Celebrating the Night of *Al-Isrâ' wal-Mi'raj* (the Prophet's overnight Journey from Makkah to Jerusalem, then to Heaven then back to Makkah)

Celebrating the night of *Isrâ'* or *Mi'raj* on the twenty-seventh night of Rajab is yet another *Bid'ah* that pertains to this month. They designate special acts of worship during that night and recite specific types of *Du'â'*, remembering of Allâh and prayer. All these acts are being practiced without authority from Allâh.

There are several reasons why it is *Bid'ah* to designate the twenty-seventh night of Rajab to celebrate the night of *Isrâ'* or *Mi'raj*.

1. There is no proof that *Isrâ'* occurred in the month of Rajab or the twenty-seventh night of that month, for the scholars have conflicting opinions regarding when it actually occurred. Therefore, designating a specific night to celebrate *Al-Isrâ' wal-Mi'raj* does not rely on valid evidence.
2. Even if the night of *Isrâ'* was known using valid evidence, we are not allowed to invent an act of worship that Allâh and His Messenger ﷺ did not allow. The Prophet ﷺ was not reported to have ever celebrated the night of *Isrâ'* or designated certain acts of worship during it, nor did the Rightly Guided Caliphs, the rest of the Companions or those who followed their way and path celebrate it. Therefore, no one who came after them is allowed to invent an act of worship that they did not practice.
3. There are many types of evil that are being practiced during the night of *Isrâ'*, as evident by the following part of a book about the harmful effects of *Bid'ah*. The author of *Al-Ibdâ' for Madharri Al-Ibtida'* wrote, "People have become creative in the types of evils and *Bid'ah* that they practice during the celebration of the night of *Isrâ'*. They have invented many acts of worship such as gathering

in the mosques, lighting candles and lamps in them and around the minarets and spending in extravagance on these festivities.” He next wrote, “How good it is the way and method that the Righteous *Salaf* practiced, for they were active and energetic concerning imitating the *Sunnah* of the Messenger of Allâh ﷺ and refraining from the smallest contradiction of his practices. They believed that contradicting the Prophet’s *Sunnah* was a heresy; this better way (against *Bid'ah*) was especially prevalent during the time of the Companions and those who came after them among the first three generations whose righteousness was asserted (by the Messenger), may Allâh be pleased with them all.”

It is amazing to see those who might not perform the five daily prayers attend the celebration for the night of *Isrâ'*, or if they pray, they do not attend the prayer in congregation in the mosque. They are active when the *Bid'ah* is practiced and lazy when it is time to perform the obligations and *Sunnah*!

O Allâh’s slaves! *Bid'ah* is to invent novelties in the religion and constitutes a modification that adds to it regulations and restraints on which time, effort and great wealth are being spent. However, all that the *Bid'ah* does, is bring one closer to the Fire and far from Paradise, in addition to earning him or her Allâh’s anger and punishment. Yet, people of ignorance and misguidance do not seem to understand, for they are still wandering blindly in their misguidance. Their efforts only take them farther from Allâh and their striving (in resurrecting *Bid'ah*) brings them more of His Anger.

﴿وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۖ عَامِلَةٌ نَّاصِبَةٌ ۖ تَصَلَّىٰ نَارًا حَامِيَةً ۖ تُشْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ۖ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۖ لَا يَسْمِنُونَ وَلَا يُغْنِي عَنْهُمْ جُوعٌ﴾

“Some faces, that Day will be humiliated (in the Hell-fire). Laboring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace). They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. No food will there be for them but a poisonous thorny plant. Which will neither nourish

nor avail against hunger.” (88:2-7)

May Allâh direct us all to the blessings of the Glorious Qur’ân and benefit us all in whatever is in it of the *Âyat* and Wise *Dhikr*. I say this and ask Allâh the Great, Most Honored for forgiveness for me, you and all Muslims for every sin. Invoke Him for forgiveness, for He is the Most Forgiving, Most Merciful.¹

¹ *Al-Khutab Al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 2, p. 62

Encouraging Visiting the Prophet's Mosque in Al-Madinah

All thanks are to Allâh, Who created the heavens and earth. I thank and praise Him, as He is Worthy of all praise, and He is Able to do all things. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad ﷺ is His slave and Messenger whom Allâh sent with truth as Bringer of glad tidings and Warner. O Allâh! Send Your best mercy and blessings on Your slave and Messenger Muhammad and on his progeny and Companions.

Many pilgrims feel eager to travel to Al-Madinah for the purpose of visiting the Prophet's Mosque, encouraged by the Prophet's statement:

«صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ».

“One prayer in this mosque of mine is better than a thousand prayers in any other mosque, except for Al-Masjid Al-Haram (in Makkah).”

Therefore, visiting the Prophet's Mosque to pray in it is encouraged and legislated. We should assert that it is allowed to travel to visit the Prophet's Mosque in Al-Madinah for the purpose of praying in it, but not for the purpose of visiting the Prophet's grave. The Prophet ﷺ forbade us from travelling to visit any grave, just as he forbade us from making his grave a place for celebrations (i.e., visiting it at special designated times). The Prophet ﷺ said:

«لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».

“Travelling is not allowed to other than the three Mosques: Al-Masjid Al-Haram (in Makkah), this Mosque of mine and Al-Masjid Al-Aqsa (in Jerusalem).”

Further, ‘Ali bin Al-Husain رضى الله عنهما saw a man go towards a small opening in the room where the Prophet ﷺ was buried, try to enter it and

supplicate to Allâh next to the Prophet's grave. 'Ali رضي الله عنه discouraged him saying, "I will narrate to you a *Hadith* that my father narrated from my grandfather ('Ali رضي الله عنه) from the Messenger of Allâh ﷺ that he said:

«لَا تَتَّخِذُوا قَبْرِي عِيدًا، وَلَا يُبَوِّتُكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

"Do not make my gravesite a place of celebration, nor turn your homes into graves (by not performing voluntary prayers in them) and recite the *Salât* (prayer for Allâh blessings) on me. Verily, your reciting *Salât* on me is conveyed to me no matter where you."

In this *Hadith*, the Prophet ﷺ forbade us from turning his gravesite into a holiday Festival by visiting it in certain times, such as during Rajab. Also, Allâh has granted a special quality for saying the *Salât* on His Prophet ﷺ, for He will deliver the *Salât* to him no matter where the one who said it is, whether close to his grave or in his own area:

«وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

"..and recite the *Salât* on me. Verily, your saying *Salât* on me is conveyed to me no matter where you are."

Visiting the Prophet's grave is not a necessary act of worship, nor a pillar or an obligatory act of *Hajj* as some people think. Furthermore, we should assert that there are many *Ahadith* that were invented about the virtue of visiting the Prophet's grave, and these *Ahadith* have become common knowledge to many people! Some of them heard these *Ahadith* so often that they began to think that they are authentic, when in fact they are fake and utter lies. This is why many people endure hardships to visit the Prophet's grave and also think that visiting Al-Madinah is a requirement of *Hajj*. For instance, among the fake *Ahadith* that are falsely attributed to the Prophet ﷺ is that they claim that he said, "Whoever visits me (my grave) after I die, will be as if he visited me in my life. Whoever visits my grave earns my *Shifâ'ah*. And whoever performs *Hajj*, but does not visit me (my

Ahadith that are plain lies, according to the scholars of Islam.

Whoever intended to visit the Prophet's mosque should do so and try to perform as many prayers in the mosque as Allâh allows him. Then, one is allowed to visit the Prophet's grave and recite the *Salâm* (salutation of peace) on him, observing quietness and extreme politeness, for raising one's voice is not good behavior in the presence of the Prophet ﷺ. One then recites the *Salam* on the Prophet's two Companions buried next to him, Abu Bakr and 'Umar, رضى الله عنهما. One should then leave the gravesite and should not supplicate to Allâh while facing the grave. Those who could not visit the Prophet's mosque, even during their *Hajj*, then their *Hajj* is complete and there is no sin on them. In this case, one's *Hajj* is adequate and he or she should feel assured that they have fulfilled the duties of *Hajj*, for Allâh and His Messenger ﷺ only required *Hajj* to Al-Masjid Al-Haram in Makkah.

Whoever visits Al-Madinah and prays at the mosque of the Messenger ﷺ of Allâh is recommended to pray at Mosque Qubâ' and visit the graveyard of Al-Baqi'. However, it is not from the *Sunnah* to visit all the Mosques in that area. 'Umar رضى الله عنه once saw some people head towards a certain area and he asked, "Where are these people headed to?" They said, "To a place where they say the Messenger of Allâh ﷺ prayed at." 'Umar رضى الله عنه said,

"Even if it was a place where the Messenger of Allâh ﷺ prayed at! Do you want to make the footsteps of your Prophets as places of worship? Indeed, this is how earlier nations were destroyed."

I invoke Allâh to direct us all to perform righteous good deeds and to make all our actions beneficial and accepted. I say this and seek Allâh's forgiveness for me, you and all other Muslims from every error and sin. Seek His forgiveness, for He is the All Forgiving, Most Merciful.¹

¹ *Ahadith Al-Minbar*, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 167

Seeking the *Shifâ'ah* (Intercession)

All praises and thanks are to Allâh, Who Alone created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. I thank and praise Him. None can count His blessings except Him, the One Worthy of all praise, just as He praised Himself. I bear witness that there is no deity worthy of worship except Allâh Alone without partners, the Lord of those in the heavens and those on the earth. I bear witness that Muhammad ﷺ is Allâh's slave and Messenger and the best of mankind. O Allâh! Bestow Your best blessings and peace on Your slave and Messenger Muhammad and on his progeny and Companions.

Each one of us seeks what benefits him or her and likes to perform righteous deeds, so that he or she collects Allâh's rewards and favors:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (99:7,8)

Yet, all statements and actions will neither avail one, nor bear their intended fruits, unless they were performed in sincerity to Allâh Alone and following the *Sunnah* of the Messenger of Allâh ﷺ.

O Muslims! Who among us does not believe in or like to earn the Prophet's *Shifâ'ah* on the Day of Resurrection, when Allâh will grant him this right, as well as bestow on him the *Al-Maqam Al-Mahmud*, the praised position that will be celebrated by the earlier and latter generations of mankind. On that Day, our Prophet ﷺ will be granted the Grand *Shifâ'ah* (on behalf of creation) that even the mighty Prophets عليه السلام will decline to seek and assume. But when creation comes to our Prophet ﷺ, he will declare, "I am worthy of seeking it."

On that Day, the creations will seek the *Shifâ'ah* of the Prophets عليهم

السلام with Allâh on their behalf, so that He relieves them from the hardships of the Day of Gathering. However, the mighty Messengers will decline to take up that job, as we stated, and this is when they will come to the best and most honorable of creation to Allâh, Muhammad ﷺ. The Prophet ﷺ will go to his Lord and prostrate before Him first, before asking for the right to conduct the *Shifâ'ah*. Then he will be commanded, "Raise your head and speak, for you will be heard, ask and you will be given, and seek the right of the *Shifâ'ah* and it will be granted to you." This *Shifâ'ah*, the Grand *Shifâ'ah*, is exclusively for the Messenger of Allâh and none else shall share it with him.

The Prophet ﷺ has many other types of *Shifâ'ah*, all of which will occur on the Day of Resurrection and only by Allâh's Permission. Allâh only grants *Shifâ'ah* to those whom He is pleased with on behalf of those whom He is pleased with, exclusively from among the followers of *Tauhid* and sincerity.

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

"Say: 'To Allâh belongs all intercession.'" (39:44)

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who is he that can intercede with Him except with His Permission?" (2:255)

"On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him." (20:109)

And:

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾

"And they cannot intercede except for him with whom He is pleased." (21:28)

Allâh is pleased only with *Tauhid* and only accepts the statements and actions performed inwardly and outwardly for His sake Alone. Since

the *Shifâ'ah* is in Allâh's Hands Alone and He grants it exclusively to sincere believers, only with His Leave and Permission, then it is not allowed for anyone to seek the *Shifâ'ah*, except from Allâh, Owner of all *Shifâ'ah*. On the Day of Judgment, Allâh will grant permission for the *Shifâ'ah* (by the Prophet ﷺ and righteous people) for those who worshipped Him in *Tauhid*, performed righteous deeds in sincerity with Him, followed the *Sunnah* of Allâh's Messenger ﷺ and died while on this righteous path. It is for those whom the *Shifâ'ah* of the Prophet ﷺ will be granted, and it is they who are worthy of receiving it.

Abu Huraira رضى الله عنه asked the Messenger of Allâh ﷺ:

سَأَلَ أَبُو هُرَيْرَةَ رَسُولَ اللَّهِ ﷺ فَقَالَ: مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ».

“O Allâh's Messenger! Who will be the happiest person, who will gain your intercession on the Day of Resurrection?”

Allâh's Messenger ﷺ said, “The one who said sincerely from the bottom of his heart ‘None has the right to be worshipped but Allâh.’”

Hence, Allâh only grants the people of sincerity His Favors and forgives them through the supplication of those whom He allows to intercede on their behalf with Him.

As we stated, there are two conditions regarding earning the *Shifâ'ah*: when Allâh is pleased with the person on whose behalf the *Shifâ'ah* is conducted and when He allows the person who is taking the task of *Shifâ'ah*, to do so. Allâh will only grant this permission when He intends to grant His mercy to His slave who sinned, but was upon *Tauhid*. He thus allows some of the sincere believers to interceded with Him on his behalf. Again, the Prophet ﷺ clearly stated that the reasons behind earning the *Shifâ'ah* are: *Tauhid*, sincerity in worship and avoiding major and minor *Shirk* (Polytheism).

The Prophet ﷺ said:

«لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَاخْتَبَأَتْ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ - إِنْ شَاءَ اللَّهُ - مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا» .

“Every Prophet ﷺ has an accepted *Du'â* (encompassing supplication), and every Prophet ﷺ has used his *Du'â* in this life. I kept my *Du'â* as *Shifâ'ah* for my *Ummah* (Muslim nation) on the Day of Resurrection. Allâh willing, it will reach those who die while associating none with Allâh in worship.”

Therefore, dear Muslims, perform righteous deeds, obey Allâh and His Messenger ﷺ, fulfill Allâh's Commandments, avoid what He has prohibited and shun all ways and means of *Shirk*, so that you earn the Prophet's *Shifâ'ah* on your behalf. Only seek the *Shifâ'ah* from Allâh and invoke Him to allow your Prophet to offer *Shifâ'ah* with Him for you.

O Allâh! We invoke you to allow Your Prophet Muhammad ﷺ to intercede with You for us and never deprive us of his *Shifâ'ah*. I say these words and seek Allâh's forgiveness from every error for you, me and all Muslims. Seek Allâh's forgiveness, for verily, He is Oft-Forgiving, the Most Merciful.¹

¹ *Ahadith Al-Minbar*, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 47

Contradicting Disbelievers is a Requirement of Islam

All thanks to Allâh, Who ordered us to imitate the master and chief of all righteous people, Muhammad, and forbade us from imitating *Mushrik* (polytheists) and *Kuffar* (disbelievers, non-Muslims). I thank and praise Him for the bounties He bestowed on us and for the evils he saved us from. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad is His slave and Messenger. May Allâh's peace and blessings be on Muhammad, his progeny and his Companions.

O people! Fear Allâh and feel pride in your religion. O Allâh's slaves! Allâh the Exalted has enriched Muslims and favored them with a perfect religion that is suitable for every religious and material benefit. Allâh has connected happiness in this life and the Hereafter to adhering to this religion and holding to it firmly.

﴿فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

“Then whoever follows My Guidance he shall neither go astray, nor shall be distressed.” (20:123)

And:

﴿فَمَنْ يَتَّبِعْ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“And whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.” (2:38)

Islam is the Straight Path taken by the Prophets, *Siddiqun* (truthful ones), martyrs and righteous believers; whatever contradicts this Straight Path, is on the path of those who earned Allâh's anger and are led astray: the Jews, Christians and *Mushrik*.

Dear Muslims! Whenever you recite *Surat Al-Fâtiḥah* in the prayer, which is a pillar in every *Rak'ah*, you invoke Allâh to guide you to the Straight Path and to steer you away from the path of those who

incurred His anger and those who were led astray. Contemplate this *Du'â* you are making and the fruits it will bear for you. The first meaning that this *Du'â* delivers, is that you are required to imitate the *Sunnah* and Law of the Prophet ﷺ and the way he conducted the acts of worship, dealings, public and private conduct, and so forth. Another meaning is that you are required to defy and contradict the disbelievers in whatever acts of worship, dealings, traditions and behavior that they engage in. Since imitating the disbelievers leads to loving them, then the Book of Allâh and the *Sunnah* of His Messenger ﷺ have ordained defying them and forbade imitating them in any way or form, so as to save Muslims from what might bring them harm (and ultimately Allâh's Anger). Surely, all the efforts and deeds of the disbelievers are in vain, and this is why any act they indulge in is never free from useless parts. Allâh said:

﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَرَابٍ يَغِيغُهُ يَحْسِبُهُ الظَّمْثَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا﴾

“As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.” (24:39)

And:

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ﴾

“The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.” (14:18)

O Muslims! Even though Allâh has ordained on us to defy the disbelievers, He has decided with His Perfect Knowledge and revealed this knowledge to His Prophet ﷺ that some Muslims would imitate disbelievers. The Prophet ﷺ said in a *Hadith* that *Al-Bukhâri* and *Muslim* collected from Abu Sa'îd Al-Khudri رضى الله عنه.

«لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ حَذُو الْقُدَّةِ بِالْقُدَّةِ حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ

لَدْخَلْتُمُوهُ» قَالُوا: يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟»، أَيُّ مَنْ الْقَوْمُ إِلَّا هَؤُلَاءِ.

“You will follow the traditions of those who were before you, step by step, even if they enter a *Dhab* (lizard) den, you will enter it as well.” They said, “O Allâh’s Messenger, the Jews and Christians?” He said, “Who else?”

Further, Al-Bukhâri narrated in the *Sahih* from Abu Huraira رضى الله عنه that the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي مَاخَذَ الْقُرُونِ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ» فَقِيلَ: يَا رَسُولَ اللَّهِ كَفَّارِسَ وَالرُّومِ؟ قَالَ: «وَمَنْ النَّاسُ إِلَّا أُولَئِكَ».

“The Hour will not start until my *Ummah* imitates the earlier nations, a hand-span for a hand-span and a yard for a yard.” He was asked, “Like Persia and Rome, O Allâh’s Messenger ﷺ?” He said, “And who are the people other than they?”

Therefore, the Prophet ﷺ stated that some members of his *Ummah* will imitate the traditions and ways of the Jews and Christians, Persia and Rome (or Byzantine), whom he used to prohibit imitating in particular. We should assert that when the Prophet ﷺ said this, he did not state that all of his *Ummah* would fall into imitating disbelievers. Rather, a *Mutawatir Hadith* (which is collected from numerous authentic chains of narration) stated that the Prophet ﷺ said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرَةٌ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ».

“There will always be a group of my *Ummah* that will be manifestly on the truth until the Last Hour starts.”

Also, the Prophet ﷺ stated that Allâh will never allow all Muslims to agree to evil, for He will always plant seeds in this *Ummah*, whom He will direct to His obedience. It is a fact, therefore, that some members of the Muslim *Ummah* will always adhere by the Prophet’s guidance, which is pure Islam. Furthermore, there will always be those who

deviate from this religion, to a path contained by the Jewish or Christian religions. This type of deviation will be made tempting by the devil, and this is why the slave is required to invoke Allâh often to guide him or her to the correct path containing no part of the deviations of Judaism or Christianity.

There is wisdom behind forbidding imitating the disbelievers and requiring Muslims to contradict them. It is that imitating disbelievers outwardly leads to imitating them inwardly, with the result being agreeing with their traditions and deeds. In contrast, contradicting the disbelievers outwardly leads to contradicting them inwardly. Consequently, Muslims will in the latter case stay away from all means and ways that might earn them Allâh's anger or being led astray, all the while being directed to the path of people of the right religion and Allâh's Pleasure.

Many Muslims in the present times imitate disbelievers in the way they speak, dress and behave. This evil has become manifested in so many aspects that cannot be counted in this short speech. For instance, large crowds of Muslim men shave their beards and grow their mustaches and hair to imitate the latest models and actors put forth by the disbelievers. In contrast, the Prophet ﷺ commanded trimming the mustache, growing the beard and contradicting the disbelievers, who shave their beards and sometimes grow the mustache!

Trimming the mustache and growing the beard are acts and traditions of the *Fitrâh* (natural way that Allâh created) and a part of the guidance of the Prophets that contradicts the enemies of Allâh and His Messengers. Also, these acts are beneficial, for trimming the mustache ensures the mouth is clean from whatever falls from the nose. This insures that the mustache hairs do not mix with whatever food or drink one is taking. Also, refraining from trimming the mustache does not add beauty to the face, but rather the opposite. This is true, even though some people, whose opinions are unimportant to us Muslims, might think otherwise. As for the beard, it adds grace and beauty to a man's face, especially in old age. Those who disobey the Prophet ﷺ and shave their beard lose the beauty and charm the beard adds to their

faces. But, this is the result of foolishly imitating the traditions of non-Muslims, thus preferring what is ugly in essence and disliking what is beautiful in essence. All that we can say to such people is that we invoke Allâh to guide us, and them to the Straight Path. We advise them to repent from this error and revert to correctness, for embracing truth is surely better than persisting in evil. The *Sunnah* of the Messenger of Allâh has been explained to you, and you are commanded to follow him and imitate his practices, no matter how many are those who defy him:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow.” (33:21)

Another example of imitating disbelievers is that Muslims speak to each other in other languages without necessity, even Arabs who live in Arabia! The more a Muslim speaks the languages of the disbelievers, his Arabic will become weaker, even though Arabic is the symbol and language of Islam. It is a fact that language is one of the greatest symbols that distinguish a nation from other nations. This is why scholars of Islam disliked that Allâh is called in *Du'â* in the prayer using any other language than Arabic.

Allâh has chosen Arabic to be the language of His Book and to be the mother tongue of the Last and Final Prophet and Messenger. Speaking often in a language other than Arabic, which as we stated is the symbol of Islam and the language of the Qur'ân, directs to imitating non-Muslims and ignoring Arabic. We should also assert that learning Arabic is required in our religion, since it is the language of the Qur'ân and *Sunnah*. Proper understanding of these resources of Islam requires knowledge in Arabic, for the means and ways to perform an obligation in the religion are obligations themselves.

Furthermore, Muslims can speak languages other than Arabic when there is a need to do so. Otherwise, they should converse with each other using the language of the Qur'ân. It is a cause for sadness and sorrow that in many lands and official departments in the Muslim

world, you would find the official language used to be other than Arabic, as if you were living in Europe!

Another example is that Muslims imitate some acts of worship of disbelievers that contain *Shirk*, such as erecting monuments on graves and building around them. The Messenger of Allâh ﷺ said:

«لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

“May Allâh’s curse descend on the Jews and Christians, they turned the gravesites of their Prophets to mosques (places of worship).”

The Prophet ﷺ stated that whenever righteous men died, they used to build places of worship around their graves and made pictures in their images. He stated that they are the worst among Allâh’s creation! Yet, this particular type of *Shirk* has occurred in this *Ummah*, because of going to the extreme regarding graves and the dead; an evil that has become so widespread and a common practice, because of imitating Jews and Christians.

Another example occurs when Muslims imitate the evil religious practices of non-Muslims, such as the acts of *Shirk* and innovation that occur while celebrating the Prophet’s birthday and the birthdays of leaders and noted chiefs. These celebrations or ‘holidays’ include National Days, Mother’s Day, Cleanliness Week, and so forth among the holidays and anniversaries that Muslims imported from disbelievers. In Islam we have only two holidays, ‘*Eidul-Fitr* and ‘*Eidul Adhha*. Celebrating on other than these two days, is an innovation and an act of imitating disbelievers.

Therefore, Muslims ought to be aware of these facts and not be deceived by the large number of Muslims who are truly ignorant in Islam and thus fall into these and other evil acts due to their heedlessness and foolishness. Or they might not be ignorant, but still intend to commit these acts knowingly, thus making the disaster even more enormous.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كثيراً

“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.” (33:21)¹

¹ *Al-Khutab al-Minbariyyah*, by Shaikh Salih Al-Fozan, vol. 1, p. 128

Lawful Healing Methods as Compared to False Superstition

All the praises and thanks are for Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. I thank and praise Him, for He is Worthy of all praise, and He is Able to do all things. I bear witness that there is no deity worthy of worship except Allâh Alone, without partners, and that Muhammad is His slave and Messenger. O Allâh! Bestow Your best blessings and mercy on Your Prophet Muhammad, his progeny and Companions.

Allâh the Exalted said:

﴿وَأِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

“And if Allâh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.” (10:107)

O Allâh’s slaves! Bringing harm or benefit is only in the Hands of Allâh and therefore, none among the creation can avert any type of harm that Allâh has intended for him or her. This, and all other matters are Allâh’s Domain Alone. Consequently, there is neither need, nor justification for anyone to seek anything other than Allâh to remove an affliction, avert it before it strikes, or bring a type of good or cause it to continue. Allâh Alone has power over such aspects, and thus, none else is worthy of being invoked or sought for help in this regard, or begged to remove hardships, or asked to repel afflictions.

O Muslims! Mankind is prone to fall ill, and in this case, Allâh has commanded them to seek healing for illnesses that might touch them, using only the lawful means and ways to remove the disease or relieve

its severity. We were forbidden to use unlawful means and ways that Allâh has disallowed for us; such unlawful ways will never avail, but instead bring harm.

For instance, hanging lucky charms and beads around the necks of children or animals, for the claimed purpose of repelling the evil eye or to fend off an illness, are acts of *Shirk* (Polytheism) and reliance on others beside Allâh. The Messenger ﷺ forbade these superstitious acts and stated that lucky charms and like methods, will only intensify the disease and magnify the presence of evil!

What benefit would tying knots, collecting beads on a string, wearing an iron ring on the hand or foot, magic spells or writing unintelligible words bring? None. Rather, they will only bring harm, misguidance and spoil the minds and pure nature:

قَالَ الرَّسُولُ ﷺ - وَقَدْ رَأَى رَجُلًا فِي يَدِهِ حَلَقَةً مِنْ صُفْرِ - : «مَا هَذَا؟»

قَالَ: مِنَ الْوَاهِنَةِ - مَرَضٌ مَعْرُوفٌ عِنْدَ الْعَرَبِ - قَالَ ﷺ: «انْزِعْهَا فَإِنَّهَا لَا تَزِيدُكَ إِلَّا وَهْنًا، فَإِنَّكَ لَوْ مِتَّ وَهِيَ عَلَيْكَ، مَا أَفْلَحْتَ أَبَدًا».

“The Messenger of Allâh ﷺ once saw a man wearing an iron ring around his hand and asked him, “What is this?” The man said, “To repel *Al-Wahinah*,” which was a common disease among Arabs during that time. The Prophet ﷺ said, “Take it off of your hand, for verily, it will only increase your weakness! If you die while wearing it, you will never attain success.”

The Messenger of Allâh ﷺ stated in this *Hadith* that wearing a ring or a lucky charm will not prevent illness. On the contrary, it will intensify the disease along with the weakness it brings to the body. He also told that man that if he died while wearing that ring, he would never attain success.

The Prophet ﷺ also said:

«مَنْ تَعَلَّقَ تَمِيمَةً: فَلَا أَتَمَّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدْعَةً: فَلَا وَدَعَ اللَّهُ لَهُ».

“Whoever hangs a *Tamimah* (lucky charm), then may Allâh never complete his aim, and whoever wears a *Wada'ah* (beads), then may Allâh never allow him to rest.”

In another narration the Prophet ﷺ said:

«مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ» .

“Whoever wears a *Tamimah*, will have committed *Shirk*.”

In these *Ahadith*, the Prophet ﷺ invoked Allâh against those who wear beads and lucky charms for the purpose of bringing benefit or averting harm. Therefore, they will never attain success in their aims, nor acquire what they wished, nor taste calmness or comfort, but will instead suffer from worry and depression, because they rely on other than Allâh and defy the Messenger's command and way.

Once, a group of people came to the Messenger ﷺ to swear their allegiance to embrace Islam and he accepted their *Bai'ah* (oath of allegiance) except for one man. When they asked the Messenger of Allâh why he accepted the *Bai'ah* from them all except that man, he said that he did so because that man was wearing a *Tamimah* (lucky charm). So the man inserted his hand inside his clothing, took the lucky charm and tore it off. The Messenger accepted the *Bai'ah* from him, saying, “Whoever wears a *Tamimah* will have committed *Shirk*.” Further, when Hudhaifah رضى الله عنه visited an ill person and touched his arm, he found a knot tied around it. He asked him, “What is this?” The ill man said, “A *Ruqyah* (healer, or lucky charm) that was prescribed to me.” Hudhaifah رضى الله عنه tore the knot and said to him, “If you died while wearing this, I would not have prayed the funeral prayer for you.”

Hudhaifah رضى الله عنه admonished that ill man because he tied a piece of rope around his arm believing that it is a cause and a method to repel the illness, not that it actually heals just by wearing it. What about those who wear lucky charms and beads believing that they themselves avail?

As, Muslims, we are required to rely on Allâh Alone and before anything else, then seek the lawful means and ways to repel harm or heal illnesses. Every action, statement and creed that was not allowed for us to indulge in, we are required to abandon and shun it. We are required to raise our children to be righteous and to steer them away from all types of superstitions and whims. We are required to rear them to rely only on Allâh Alone and to nurture the pure nature that Allâh created in them. This way, they will trust in Allâh Alone for each and every thing, invoke Him Alone in times of affliction and hardship and stay away from liars and sorcerers. If we apply this good method, we will dissipate all types of evil creeds and statements and erase them from our society, while preserving our good nature from misguidance and superstitious whims.

We should also assert that wearing a *Tamimah* that neither contains a part of the Qur'ân, nor mentions Allâh's Name, is an act of *Shirk*. Wearing a lucky charm that contains the Qur'ân or Allâh's Names, is a disallowed act because the Prophet ﷺ forbade wearing the *Tamimah*, regardless of what is written inside it. Moreover, the habit of wearing the latter type of *Tamimah* might direct to *Shirk* and writing something other than the Qur'ân in it later on. Also, when the Qur'ân is hung around one's neck, it will be taken into the bathroom and dirty places, along with the person who is wearing it.

Surely, the Qur'ân was not revealed for the purpose of being hung around one's neck, but as a healer for the ills of the hearts. The Qur'ân was not revealed so that one makes *Tamimah* out of it, or sell *Tamimah* that contains parts of it for money, thus acquiring a little miserable sum for selling Allâh's Words.

I say this and invoke Allâh to forgive us all. Seek His forgiveness, for verily, He is Oft-Forgiving, the Most Merciful.¹

¹ *Ahadith Al-Minbar*, by Shaikh Abdul-Aziz bin Abdullah bin Hasan Al-Shaikh, p. 59

Chapter 3



The Acts of Worship



religion that ensures immunity from error, our life, in which is our livelihood, and matters of our Hereafter, to which is our final return. Verily, Allâh is Most Generous, Most Compassionate. Seek His help, O believers, and invoke Him for His forgiveness, for He is the Most Forgiving, the Most Merciful.

The Importance of the Prayer and the reasoning behind its Legislation

All praise is for Allâh ﷻ who prescribed the prayers for his slaves with great wisdom and solemn secrets. Furthermore, he made them be amends for the minor sins that are committed in between them. I bear witness that there is no God worthy of worship save Allâh Alone, having no partners and endowed with greatness, might, and power. I also bear witness that Muhammad is His slave and Messenger, the leader of the pure and pious, may peace and prayer be upon him, his family, and his Companions.

O people! I exhort you to fear Allâh ﷻ and to learn about His great wisdom behind the commandments by which He prescribed these forms of worship and prohibited you from drawing close to the causes of sin and wrongdoing. Allâh ﷻ did not command you to worship Him because He needed you. He does not stand in need of anything in existence. He commanded you to do so because you need Him! Your life's affairs will not be straight, nor will your earthly and spiritual matters, without relying on Him. Furthermore, the forms of worship that Allâh ﷻ prescribed for you will make your bodies become healthier and your hearts and souls to become more righteous. These prayers benefit the individuals as well as the groups and nations. As the hearts and souls become righteous, the bodies shall grow healthy and good. In this regard the Prophet ﷺ said:

«أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ؛ أَلَا وَهِيَ الْقَلْبُ».

“Indeed in the body, there is an organ; if it is well, the whole body shall be well. Yet if it is diseased, the whole body shall be diseased. Verily, it is the heart.”

O people! You certainly are in need of your Lord, and are compelled to be near to him! You cannot possibly do without Him! You could never manage your life without Him, even for as short a time as the

blink of the eye. So worship Him, thank Him and keep mention of Him. He prescribed the forms of worship that would protect you and draw you closer and closer to Him and for which you would deserve the reward. He made the five prayers incumbent upon you in order to purify and cleanse your heart from all wrongdoings. These prayers are the links between the person and his Creator. They are also the cleansing and purification of the person inwardly and outwardly.

When a person intends to pray, he purifies himself inwardly and outwardly and stands in front of his Lord with peace and humility. He shall not turn his head or his face away. His heart shall be connected with Allâh and he shall be facing the house of Allâh. Thus, he is directed towards his Lord physically and spiritually. At the same time, he is reciting with contemplation what his Lord says of commandments and prohibitions, as well as the best of stories that carry within them lessons and admonishment. Should a verse of mercy be recited, he would look forward to the favors and rewards of Allâh. This would lead him to ask Him to bestow His mercy and favors upon him. If then a verse of warning is recited, he becomes fearful of torture and seeks refuge with His Lord from punishment. After that he bows, bending his back and lowering his head in glorification for Allâh ﷻ. He says and again repeats *Subhana Rabbiyal Azeem*: Far is my Lord, the Almighty, from all imperfection. He says so while contemplating the might of the one against which no difficulty can stand, the one to whose glory all the foreheads are bowing and submitting. Thus, in the process of prayer, the person glorifies Allâh ﷻ in his heart, with his tongue and in the movements of his body. He glorifies his Lord with his body and soul, adhering to His commandments and the commandments of His Messenger ﷺ.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who have believed! Bow down, and prostrate yourselves.” (22:77)

And after this *Āyah*:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ﴾

“So glorify the Name of your Lord, the Most Great.” (69:52)

The Messenger of Allâh ﷺ said:

«اجْعَلُوهَا فِي رُكُوعِكُمْ».

“Say it in your *Ruku'* (while in the position of bowing).”

The worshiper then rises and stands erect. While standing, he praises Allâh ﷻ and thanks him for His abundant favors and magnificent attributes. Allâh ﷻ is indeed praiseworthy for every state man is in, whether good or bad. Every creature in every tongue praises Allâh ﷻ. Thereafter, the worshiper prostrates putting his highest and most regarded part of his body, his forehead, on the ground. His limbs, hands, feet, and knees are all at one level on the ground-none is higher than the other. Only then does he remember and think of the one who is always high and who is far away from being low, Allâh ﷻ. He shall then call upon the name of *Al-'Alaa* (the Most High). Allâh ﷻ is the Most High in Himself and in His attributes. Allâh ﷻ is above everything, His attributes are above all attributes; they are the most perfect. For this, and for being so humble in front of Allâh ﷻ, the person shall be the closest to his Lord while prostrating. Therefore, it is advised that he ask Allâh ﷻ for anything he wants. Explaining this, the Prophet ﷺ said:

«وَأَمَّا السُّجُودُ فَأَكْثِرُوا فِيهِ مِنَ الدُّعَاءِ فَقَمِنْ - أَيْ حَرِيٌّ - أَنْ يُسْتَجَابَ لَكُمْ».

“In your *sujud* (while prostrating), increase your invocation to Allâh, as it is worthy to be answered.”

After this prostration and what it implicates of humility in front of Allâh ﷻ, the worshiper sits in a submissive manner, puts his palms on his legs, and asks his Lord for forgiveness, mercy and health. The worshiper then continues to do the same deeds in his prayer, moving from one position to another in a systemic manner until the end of the prayer, thereupon he concludes his prayer by praising and glorifying Allâh ﷻ with what befits him saying: “Greetings, prayers and purity are all for Allâh.” Then he offers *Salam* (peace) to the Prophet of

Allâh and himself as well as to every pious slave of Allâh ﷻ who ever existed in Heaven and Earth. After this, he recites the prayers and blessings upon the Messenger of Allâh ﷺ and towards the end he asks Allâh to give him refuge from harm in this world and in the hereafter. He says: "I seek refuge with Allâh from the punishment of Hell, the torture of the grave, the temptation of this world, the trial of death and the temptation and trial of the False Messiah." Thereafter, he is free to ask Allâh ﷻ for anything he wishes.

When a Muslim prays, he travels through the gardens of worship. He moves along from one position to another, be it standing, bowing, sitting, or prostrating and says his prayers in these different positions. He recites the word of Allâh ﷻ keeps mention of his names and asks Him for everything he needs and wishes. Throughout all of this, his heart is connected with his Lord. What could possibly be better than this bounty? What state of being could be more solemn and pleasant? For this, the prayer has become a joy for all of the believers and their meadow of delight. For those who constantly keep remembrance of their Lord, the prayer keeps their hearts alive! The prayer is thus fruitful, for the great influence it has on the life of a Muslim. Thus, the person will come out with a different heart from that which he entered the prayer with. His heart will be full of light and happiness, delighted and full of joy. His heart will also be open to Islam and inclined to the good and, on the other hand, despising the evil. In this regard, Allâh ﷻ says:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

"Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)." (29:45)

With such consequences and deeds of this kind, worship is worth making great efforts to accomplish, and should become the aim of our sight and the issue of our thoughts.

We ask Allâh ﷻ to help us all keep remembering Him, praising Him,

and worshipping Him correctly, and to give us refuge from the devil's whisperings and to help us reject him. We finally ask Him to make us fulfill the meaning of this verse:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e., the best prayer - ‘*Asr*).” (2:238)

Humility in the Prayer

All praise is for Allâh ﷻ, the Lord of all worlds. Peace and blessing of Allâh be on the Finality of the Prophets, his family, his Companions and those who followed in their footsteps until the Day of Recompense. I bear witness that there is no God worthy of worship save Allâh ﷻ Alone, having no partners. I also bear witness that Muhammad is His slave and Messenger, the *Imam* of all the Messengers, the Seal of the Prophets, and the leader of the humble ones. May peace and prayers be upon him, his family, Companions, and those who follow his message and call to it until the Day of Recompense.

Oh believers! Many people inquire about humility in the prayer and how to achieve it. On this I will relate to you one of the saying of some early Muslim scholars. Anyone who contemplates it, and tries to practice it will, Allâh willing, be among those who attain humility and peace in prayer.

Ibn Al-Qayyim¹ رحمه الله had said:

The pleasure which a person whose heart is filled with love for Allâh ﷻ, fear from Him, and glorification of Him, can feel in his prayer, is certainly not like that which a person whose heart is empty and ruined feels. When the first person stands in the prayer, he does so with a tranquil and humble heart, an intact heart that is free of the evil's discrepancies. He will witness with every part of his body the awe of the situation as the light of faith penetrates him, which will remove the barriers of his soul and the smoke of his whims. This will prepare him to enjoy the meanings of the Qur'ân. His heart will be mingled with the happiness caused by the belief in the facts of Allâh's ﷻ beautiful names and attribute. His heart will feel their sublimity, perfection, beauty and greatness and the faith in Allâh ﷻ who with his perfect attributes, is unrivaled. This person gathered all of his thoughts and

¹ *Kitab us-Salah*, by Ibn Al-Qayyim.

attention to only think of Allāh ﷻ, thereby he felt the pleasure of being close to Him. Such nearness shall have no equal; the heart entirely resorts to Him. The Lord ﷻ has drawn close to His servant at first, upon which the servant is pulled with his heart to his Lord. Then the Lord ﷻ again draws nearer and nearer which makes his servant feel the completeness of his happiness.

Here we point out a marvel of Allāh's beautiful Names and Attributes that only occurs to the one whose heart is indulged in understanding and thus experiencing the meanings of the Qur'ân. This marvel is for the heart that is mingled with the belief in these names and attributes. The heart shall then observe a position for those names and attributes in the prayer, when standing in front of Allāh ﷻ. The heart shall observe Allāh's eternity and when saying "*Allāhu Akbar*" (Allāh is the Greatest) the heart shall witness Allāh's Majesty.

When he says: "You are Glorified, O Allāh, and praised; Your Name is blessed; Your Majesty is exalted, and none has the right to be worshipped save You", he witnesses with his heart that his Lord ﷻ is free of deficiency, intact of all imperfection and praised with every praise. Praising Him includes ascribing for Him all perfection and also entails His being free of imperfection. His Name is blessed, so the mention thereof makes the small amount increase, the good increase and be blessed, the harm shrink and vanish, Satan be an outcast and humiliated. The perfection of the name stems from the perfection of the named. Moreover, if the name is so perfect that when mentioned by anyone, nothing on earth or in the heavens can harm him, what about the one who has that name?

"Your Majesty is exalted" is the literal meaning of *Ta'ala Jadduka*. Allāh's Majesty is exalted. His Greatness and Stature are high above all powers and statures. His Sovereignty overpowered all other sovereignties. His Majesty is Exalted, so He shall have no partners to share with Him in His domination, Lordship, Godship, actions, or attributes. In this regard, Allāh ﷻ says (relating what a believer from the jinn said):

﴿وَأَنْتَ تَعْلَىٰ جَدِّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾

“And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).” (72:3)

How effective these words are on the heart of the one who understands them, and never denies their reality and truth regarding Allâh’s Names and attributes.

When a worshipper says: “I seek refuge with Allâh from Satan the outcast”, he resorts to Allâh ﷻ, seeking His protection and fortified shield against the enemy whose sole goal is to sever his bond with Allâh and keep him away from his Lord’s path. His enemy wants him to end up in the worst position he could ever be.

When a worshipper recites:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“All the praises and thanks be to Allâh, the Lord of the ‘*Aalamîn*’ (mankind, jinn and all that exists).” (1:2)

He shall pause for a moment. Then Allâh says:

«حَمِدَنِي عَبْدِي» .

“My slave has praised Me.”

When the worshipper recites:

﴿الرَّحْمَنُ الرَّحِيمُ﴾

“The Most Gracious, the Most Merciful .” (1:3)

Allâh ﷻ replies:

«أَتَىٰ عَلَيَّ عَبْدِي» .

“My slave commended Me.”

When he recites:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection).” (1:4)

Allâh says:

«مَجْدَنِي عَبْدِي» .

“My slave has glorified and exalted Me.”

What a pleasure of the heart, delight of the eye and joy of the soul to know that Allâh calls you “my slave” three times. By Allâh! If the hearts were not covered with the smoke of desires, they would be carried away with joy when they realize that Allâh answers the prayer of every man directly saying: “My slave has praised Me”, “My slave has commended me” and “My slave has glorified Me”.

Thus the heart will witness within the impact of these three Names of Allâh ﷻ: Allâh, *Ar-Rab* (The Lord), and *Ar-Rahman* (The Gracious). The heart shall witness the truth about the God who is the only one that deserves to be worshipped, feared and adored. All creatures have submitted and surrendered to Him. All of them have worshipped Him with humility in every tongue and language. All the seven heavens and earth along with everything they carry within and in between glorifies Allâh ﷻ and praises Him. In this regard Allâh ﷻ says:

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٌ﴾

“To Him belongs whatever is in the heavens and the earth. All are obedient to Him.” (30:26)

Allâh ﷻ created the heavens and earth as well as everything in existence between them. He created man, jinn, the birds, the animals, Paradise and Hellfire. He sent the Messengers and revealed the books down to the Messengers. Hence, He established the religion and the laws of this life. He further made it obligatory upon His servants to abide by His commandments and keep away from His prohibitions.

The worshipper shall realize the meaning of Allâh’s beautiful Name, (*Al-Qayyûm*) the Eternal and the Self-Existent, when he mentions the Name of Allâh, *Rabbil- ‘Alamin* (The Lord of man, jinn, and the whole universe). Man should realize and witness through his heart that Allâh was the only one in existence before anything had ever been created. He looks after every creature and soul regardless of being good or

wicked. Allâh Alone *Istawa* (raised) over the Throne, manages the affairs of the whole universe and more. He decrees what happens in this world and in other worlds. He decides whom to give and whom to deprive, whom to elevate and whom to put down, whom to give life to and whom to take life from, whom to accept and whom to expel, whom to relieve and whom to afflict. Moreover He is the One that answers the prayer and cry of the afflicted, and accepts the penance of the penitent. He decrees all of that and the angels execute.

﴿يَسْتَلْهُمْنَ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some.” (55:29)

None can prevent what he has willed to bestow and none can bestow what he has willed to prevent. None can follow up on His Judgement, none can hinder His Decree and none can change His Words. The angels along with the Archangel, Jibreel, rise to Him submitting the deeds of His servants in the morning and the evening. Thus he sets the pre-ordainments and the times thereof, then matches those pre-ordainments with their times. He manages all these matters and safeguards them as well.

Upon mentioning the Name of Allâh ﷻ, *Ar-Rahman*, the worshipper bears witness that Allâh [*Ar-Rahman*] is the Gracious Lord, who is benevolent with His creatures man, jinn, and others. He ﷻ is the Compassionate, Whose Mercy and Knowledge comprehend everything. His favors and bounties reach every living creature. His Mercy and Compassion reach as far as His Knowledge does. With mercy and compassion, Allâh created the creation, revealed down His Books, sent His Messengers, established His laws and rules and created Paradise. Even the Fire of Hell was created upon Allâh's Mercy and Compassion. It is His lash by which He drives His servants amongst the believers to Paradise, cleanses His servants amongst the wrongdoers from their filthy sins and in it He imprisons His enemies who defy Him.

One must contemplate the encompassing mercy and perfect favor contained in Allâh's commandments, prohibitions, ordainment and advice. Mercy is the bond that originates from Allâh ﷻ and reaches His slaves, while slavery originates from them and reaches Allâh ﷻ. Therefore, from them originates slavery and from Him originates mercy.

I seek refuge with Allâh ﷻ from Satan, the outcast. Allâh ﷻ says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

“Do they not then think deeply in the Qur’ân, or are their hearts locked up (from understanding it)?” (47:24)

May Allâh ﷻ bless us all with His Book and benefit us with its *Âyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoing. Seek His forgiveness as He is the All-Forgiving, Most Merciful.

Issues and Rulings Related to the Prayer

All praise is for Allâh ﷻ Who promised those who are steadfast in their prayers a great reward, and prepared for them the gardens of Paradise-an everlasting bounty.

I bear witness that there is no God worthy of worship save Allâh ﷻ Alone, having no partners. So praise your Lord, the Most Generous, the Most Merciful. I also testify that Muhammad ﷺ is the Messenger and servant of Allâh ﷻ, and the best man that ever prayed, and he is the leader of all the righteous ones.

O people! Fear Allâh ﷻ, and be steadfast in your prayers, observe them on Fridays and in congregation. Do not abandon or neglect them. If you do, you will be exposing yourselves to destruction. Allâh ﷻ says:

﴿خَلَفَ مِنْ بَٰعِدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ عَذَابًا﴾

“Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.” (19:59)

Whoever abandons the prayer and does not repent will be thrown into *Ghail* in this life and the Hereafter. *Ghail* is the plain loss. Ibn Masud ؓ further explained the meaning of *Ghail* by saying:

“*Al-Ghail* is a very deep valley in Hell that has an offensive taste.”

Whoever is steadfast in the prayer shall thank Allâh ﷻ for this favor and ask Him to keep him firm on it. On the other hand, those who are negligent of their prayers should repent immediately and return to Allâh ﷻ before it is too late. That is when their hearts are misguided and are leading them to their destruction.

You keep the prayer by rightly fulfilling its prerequisites, establishing its pillars, and performing both the obligatory and optional actions.

When one intends to pray, one must perform the *Wudu* (ablution) correctly and face the *Qibla* (the direction of the Ka'bah). Facing the *Qibla* is mandatory. Allāh ﷻ said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

“And from wherever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harām (at Makkah), and wherever you are, turn your faces towards it (when you pray).” (2:150)

In a standing position, the worshiper starts the prayer by saying: *Allāhu Akbar* (Allāh is Greatest). Then he recites the opening supplication, which could be any one of a few narrations that were authentically transmitted from the Prophet ﷺ. Thereafter, he recites *Al-Fatiha* (the first chapter of the Qur'ân.) Reciting *Al-Fatiha* is also mandatory; without it the prayer is invalid. It is obligatory upon the *Imam* (the leader of the people in prayer) and upon the persons who follow him, as well as anyone praying alone. The *Hadith* that was narrated regarding this has a general meaning to the effect that reciting *Al-Fatiha* (The Opening Chapter) is obligatory upon every person whether the *Imam*, the follower, or when praying alone. Other *Ahadith* (recorded traditions or sayings of the Prophet ﷺ) that exclude the followers from the obligation were narrated, but were proven to be unauthentic. The *Imam* should, therefore, pay attention to this and recite *Al-Fâtihah* slowly so that the followers may be able to recite it after them.

After reciting *Al-Fâtihah*, the Muslim may recite some verses of the Qur'ân. For instance, he may read from the short detailed chapters at the evening prayer (*Maghrib*), though he may also read other than the short chapters sometimes. It was reported that the Prophet ﷺ had read *Al-Araf*, *Muhammad*, *Al-Toor*, and *Al-Mursalaat* at the evening prayer. The *Imam* leading the prayers must not deliberately intend to make the prayer difficult on his followers by making it long. At the morning (*Fajr*) prayer, the *Imam* may read from long detailed chapters. At the

noon prayer and the afternoon prayer, and the night prayers he may read medium chapters; however, the noon prayer could be a little longer than the afternoon prayer. After the recitation, he bows and while in this position he says: “*Subhana Rabbiyal Azeem*” (far is our Almighty Lord from imperfection.) He should say this once, but it is better to repeat it at least three times. Thereafter, he rises while saying: “*Sami‘ Allâhu Liman Hamidah*” (Allâh listens to those who praise him.) At the standing position, both the *Imam* and his followers say: “*Rabbana wa Lakal-Hamd*” (O our Lord! For You is all praise.) The follower shall not repeat *Sami‘ Allâhu Liman Hamidah* as the Prophet ﷺ said:

قَالَ ﷺ: «فَإِذَا قَالَ - يَعْنِي الْإِمَامَ - سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ».

“...and when he (i.e., the *Imam*) says: “*Sami‘ Allâhu Liman Hamidah*,” you say: “*Rabbanna wa Lakal-Hamd*.”

After that, the worshiper prostrates laying seven of his body parts and limbs on the ground: the forehead and the nose together, the palms, the knees, and the toes. He should not lift his feet from the ground, nor his nose, nor any other body part. Moreover, he should not lay his forehead on his palm on the ground. However, it is permissible to have a rug or a cloth between the forehead and the ground, so long as such is not connected to him, such as, for example, his garment or scarf. This is not preferred or allowed except if necessary. In the prostration position, he should say: “*Subhana Rabbiyal Al-Aa‘la* (far is our Lord the Most High from any imperfection.) He should not recite Qur’ân while bowing or prostrating, as Ibn Abbas رضي الله عنهما said:

قَالَ ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - كَشَفَ النَّبِيُّ ﷺ السِّتْرَ وَرَأَسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «اللَّهُمَّ هَلْ بَلَغْتُ - ثَلَاثَ مَرَّاتٍ - إِنَّهُ لَمْ يَنْقُ مِنْ مُبَشِّرَاتِ النَّبَوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ، إِلَّا وَإِنِّي نُهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا».

“The Prophet ﷺ had lifted the curtain and his head was wrapped

during the sickness he died from, while the people were standing in rows behind Abu Bakr رضى الله عنه. Thereupon he said: ‘O Allâh, have I conveyed (the message)?’ He repeated this three times and then said: ‘Verily, nothing of the prophecy has remained but a good dream seen by a Muslim or seen about him. Verily, I have been forbidden to recite Qur’ân while bowing or prostrating.’ ”

‘Ali رضى الله عنه also said:

“The Messenger of Allâh ﷺ has forbidden me to recite Qur’ân while bowing or prostrating.”

However, if he reads a Verse of the Qur’ân that is also a supplication in his prostration as a *Duâ’*, but not for the purpose of reciting Qur’ân, then this will be permitted. For instance one may read:

﴿رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

“Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”

This can be recited as an invocation but not as if he is reciting Qur’ân. After prostration he sits and says: “Oh Allâh, forgive me, have mercy on me, guide me, give me health and provide for me.” Then he prostrates again and does all that throughout his prayer.

There is also another very important aspect of the prayer; that is tranquility. A Muslim must perform all the acts, movements, and sayings of the prayer with the feeling of tranquility and peace at every position. The prayer is invalid if performed quickly without peace and tranquility.¹

I seek refuge with Allâh from Satan, the outcast:

﴿وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

“And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad ﷺ) that you may receive

¹ *Ad-Diya Al-Lami*, by Shaikh Muhammad Al-Uthaymin, p. 141

mercy (from Allâh ﷻ).” (24:56)

May Allâh give us blessing in the great Qur’ân and benefit us with its verses and wisdom. With this I conclude my speech and ask Allâh to forgive you, all the Muslims, and me for our sins. Ask Him for forgiveness, for He is indeed the All-Forgiving and All-Merciful.

The Prostration of Forgetfulness

All praise is for Allâh; we praise Him, seek His help, ask for His forgiveness and repent to Him. We also seek refuge with Him from the wickedness of ourselves and the evil of our actions and deeds. Whomsoever Allâh ﷻ guides, none can mislead and whomsoever Allâh ﷻ misguides, none can guide.

I testify that there is no God worthy of worship save Allâh ﷻ Alone, having no partners. I also testify that Muhammad ﷺ is His Messenger and slave. May peace and prayers be upon Him, his family, his Companions and those who follow his guidance. I proceed, O people:

Fear Allâh ﷻ, the Most High, and learn your religion! Know the boundaries of what Allâh ﷻ has revealed to His Messenger ﷺ! As the Messenger of Allâh ﷺ said:

“...when Allâh wishes good for anyone, He instructs him in the understanding of religion.”

You must know that some of the most important things to learn are the issues and rulings related to the prayer, the second pillar of Islam and the core of the religion. Many Muslims know little about *Sujud as-Sahw* (the prostration for forgetfulness) so they tend to make too many errors in their prayers in this regard. There are cases and certain non-deliberate errors in the prayer that call for the prostration for forgetfulness. These can be categorized in three situations: adding something to the prayer, subtracting something from it, or having doubt regarding a part of the prayer. When a Muslim adds to any of the positions of the prayer, be it bowing, prostrating, standing, or even a whole *Rak'ah* (unit of prayer), then it becomes incumbent upon him to perform the prostration for forgetfulness after the *Salam* (completion of the prayer); one is to prostrate twice after the *Salam*. This occurred at the time of the Prophet ﷺ as Ibn Masood رضي الله عنه narrated:

قَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: وَمَا ذَلِكَ؟ قَالُوا: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَهَا

سَلَّمَ.

“The Messenger of Allâh ﷺ [once] prayed the Noon prayer five [*Rak'ât*]. Upon that he was asked whether another *Rak'ah* was added to the prayer. The Prophet replied: “What happened?” They said: “You have prayed five *Rak'ât*.” Then the Prophet ﷺ prostrated twice after the *Salam*.”

It is important to note that when a Muslim realizes that he has added a *Rak'ah* to the prayer forgetfully while he is still praying, he must stop and return back to his last position before this addition. He must still perform *Sujud as-Sahw* [prostration for forgetfulness].

If the *Musalli* (the Muslim who is praying) performs *Salâm* unintentionally and forgetfully before the prayer is completed and after a short time he remembers what he did wrong, then it will be incumbent upon him to complete his prayer and perform *Sujud as-Sahw* after *Salâm*. Abu Hurraira ؓ narrated that:

أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ أَوْ الْعَصْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَأَخْبَرُوهُ بِأَنَّهُ نَسِيَ، فَتَقَدَّمَ وَصَلَّى مَا بَقِيَ مِنْ صَلَاتِهِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ.

“The Prophet ﷺ had prayed the Noon prayer, or the Afternoon prayer, two *Rak'ât* then performed *Salâm*. The people then informed him, upon which he ﷺ proceeded and completed his prayer and then prostrated twice after *Salam*. He also said *Salam* after completing the two prostrations.”

However, if a long time has passed, or the person has lost his purity (meaning he needs another ablution) before remembering what he did wrong, then he will have to repeat his prayer as if he did not pray. This is because he should not base the last part of the prayer on the first part being separated by a long time or by nullification of purity.

As for the lacking of a part of the prayer, the *Musalli* must make up for that part by performing *Sujud as-Sahw* before he ends it. If he forgets the first *Tashahhud* (the sitting position after the completion of the second *Rak'ah*), and stands up after completing the second *Rak'ah*, he must proceed in his prayer then perform *Sujud as-Sahw* before *Salâm*.

عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الرُّكْعَتَيْنِ فَسَبَّحُوا بِهِ ،
فَمَضَى فِي صَلَاتِهِ فَلَمَّا كَانَ فِي آخِرِ الصَّلَاةِ سَجَدَ قَبْلَ أَنْ يُسَلَّمَ ثُمَّ سَلَّمَ .

“Abdullah bin Buheinah رضى الله عنه narrated that the Messenger of Allāh ﷺ [once] rose up standing after the second *Rak'ah* without sitting for the recitation of the *Tashahhud*. The people tried to call his attention by saying (*Subhān Allāh*), yet he ﷺ proceeded in his prayer, and prostrated twice before concluding the prayer with *Salām*.” (Agreed upon)

The same may be applied if a person forgets to say ‘*Subhana Rabbiya al-'Azeem*’ while bowing, ‘*Subhana Rabbiyyal-'Ala*’ while prostrating, or any of the *Takbir* (saying *Allāhu Akbar*) save the opening *Takbir*.

If a person doubts how many *Rak'ât* he has completed-three or four-and cannot determine the correct number, he must consider the lesser number and complete his prayer accordingly. Then perform the prostration for forgetfulness before ending his prayer. The Prophet ﷺ said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَذَرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيُطَرِّحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ» .

“If one of you becomes uncertain while praying as to how many [*Rak'ât*] he has completed, three or four, he should cast aside his doubt and base his prayer on what he is certain of, then perform two *Sajdah* [for forgetfulness] before he concludes his prayer with *Salām*. If he has prayed five *Rak'ât*, this will complete his prayer, and if he has prayed exactly four, it will be humiliation for the devil.”

However, if he positively determines the correct number, he may complete his prayer according to this decision and then perform *Sujud*

as-Sahw after the *Salâm*. Ibn Masood ﷺ narrated that the Prophet ﷺ said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَحْزِرِ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ» .

“If anyone of you is uncertain about his prayer (how much he has prayed), he should strive to achieve certainty, then complete his prayer accordingly and prostrate twice after *Salam*.”

By this, we may conclude that *Sujud as-Sahw* can be performed before the end of the prayer or after. There are three cases for which *Sujud as-Sahw* is done after the *Salam*.

The first, is when something is added to the prayer;

The second, is when a person ends the prayer before it is completed, which may also be considered an addition; and the third is when a person has doubt about how much has been completed of the prayer. In all other cases, *Sujud as-Sahw* must be done before ending the prayer.

Unfortunately, many people disapprove performing *Sujud as-Sahw* after *Salâms* and consider it weird, because they are not acquainted with the correct teachings about it. Some scholars regard both practices to be mandatory where one cannot substitute for the other. The responsibility lies with the *Imams* to teach the people the true teachings of Islam and the *Sunnah* of the Prophet ﷺ. It would be more pathetic if the *Imams* themselves know nothing about this ruling, thinking that all forms and cases of forgetfulness can be amended by performing the *Sujud as-Sahw* before *Salam*. To our surprise, some *Imams* know the ruling and the correct teaching in this regard, but they choose not to apply such because they do not want to cause confusion amongst their followers, so they say. This is not a genuine excuse for which one abandons a prophetic order and decree. The right thing to do here is to teach and practice the *Sunnah* of the Prophet ﷺ, which in this case, implies performing *Sujud as-Sahw* after the *Salâm* if the case calls for it, so that people may have the opportunity to learn the *Sunnah* and understand its application. This will definitely remove all kinds of

﴿يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ ۖ وَيَهْدِيَكُمْ سُبُلَ الدِّينِ ۖ وَمِن قَبْلِكُمْ يَتُوبَ عَلَيْهِمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ لَا يَتُوبُوا ۖ وَاللَّهُ يُرِيدُ أَنْ يُخَفِّفَ عَنْكُمْ ۖ وَالْإِنْسَانُ أَعْلَفٌ ۝﴾

Allâh commands justice, the doing of good, and giving to kith and kin, and He forbids all indecent behavior, evil and aggression. He instructs you, so that you may be admonished. So keep remembrance of Allâh the Almighty, the Most High and Exalted, and He shall remember you. Thank Him for His endless favors and He shall provide you with more. Verily, remembering Him is the greatest (thing) Allâh ﷻ is well acquainted with all that you do.

Friday Prayer: The Wisdom behind it and the exhortation for the people to Attend it

All praise is due to Allāh ﷻ Who has guided us to Islam. Had He not guided us, we would never have been guided. I praise Him thank Him ﷻ for His sweet favors and hard afflictions. I further repent to Him and seek His forgiveness. I bear witness that there is no god worthy of worship except Allāh Alone having no partners. I also bear witness that Muhammad ﷺ is His servant and Messenger, may the peace and blessings, of Allāh ﷻ be upon him, his family, his Companions, and everyone that follows His guidance until the Day of Reckoning.

O servants of Allāh! Fear Allāh ﷻ and be aware of the fact that Islam has clarified and explained every matter in this life and the Hereafter by showing us their basics and details. One of the many advantages of Islam is that it made the Friday congregational prayer obligatory upon every Muslim except women, children, slaves, travelers, and sick people. This noble day and solemn occasion is said to be the best day of the week. Adam ﷺ was created, placed in Paradise, and expelled from Paradise on a Friday. Judgement Day will begin on a Friday as well. Also, on Friday there is an hour during which if any Muslim asks Allāh ﷻ for something while praying, his prayer will be answered. The nations before us were given the chance to choose this day as their sacred day — yet the Muslims were guided to choose it. So praise your Lord and fulfill on that Day what He has commanded you to fulfill. In regard to this, Allāh ﷻ says:

﴿فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

“Come to the remembrance of Allāh [*Jumu‘ah* religious talk (*Khutbah*) and *Salāt* (prayer)] and leave off business (and every other thing).”(62:9)

The meaning of aspiring for the remembrance of Allāh ﷻ here is to be concerned about the Friday prayer and what it entails as well as to approach it with humility and tranquillity. Do not ignore it or be lazy

in performing it lest it cause your hearts to be sealed after which you will never be happy. In this regard, the Prophet ﷺ said:

«لَيَنْتَهَيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ».

“Some people should stop neglecting Friday prayers, or Allāh will seal their hearts, and they will thus be among the heedless ones.”

He ﷺ also warned:

«مَنْ تَرَكَ ثَلَاثَ جُمُعٍ مُتَهَاوِنًا طَبَعَ اللَّهُ عَلَى قَلْبِهِ»

“Allāh will seal the heart of the man, who does not pray three Friday prayers out of negligence.”

O servants of Allāh! On this blessed day, Allāh ﷻ has prescribed forms of worship that train and purify the soul, refine the faith, erase the sins, and strengthen the ties amongst you. The Messenger of Allāh ﷺ said:

«لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدَّهْنُ أَوْ يَمَسُّ مِنْ طِيبٍ بَيْنَهُ، ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ إِلَّا يَأْذِنُهُمَا، ثُمَّ يَصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى».

“If a person takes a bath on Friday, purifies himself completely, applies oil or puts perfume if available at his home, and sets out for the Mosque, refrains from separating between two persons without their permission, prays what is prescribed for him and listens to the *Imam* attentively, his sins between that time and the next Friday will be forgiven.” (*Al-Bukhâri*) A different narration states: “and also for three more days.”

The Messenger of Allāh ﷺ also said:

«غُسْلُ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ وَسِوَالٍ، وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ»

“Taking a bath on Friday is mandatory upon every adult Muslim, so is using the *Siwak* (tooth stick). As for perfume, he

puts it on if available.”

During the speech do not let anything divert your attention. Do not spoil the opportunity to learn something that will benefit you. Part of the benefit is that the Muslims are maintaining the practice of reminding and thus correcting one another so as to achieve the happiness of this life and the Hereafter. So listen carefully with your ears and hearts. Beware of talking while the *Imam* is delivering his speech.

The Prophet ﷺ said:

«مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَوْ مَسَّ الْحَصَى فَقَدْ لَغَى، وَمَنْ لَغَى فَلَا جُمُعَةَ لَهُ».

“Whoever talks or plays with rocks on Friday while the *Imam* is delivering his speech has played frivolously and whoever plays frivolously shall have no Friday prayer.”

This, of course, nullifies the reward but not the action. The Prophet ﷺ also said:

«مَنْ تَكَلَّمَ وَالْإِمَامُ يَخْطُبُ فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا، وَالَّذِي يَقُولُ لَهُ: أُنْصِتْ لَيْسَتْ لَهُ جُمُعَةٌ».

“Whoever speaks while the *Imam* is delivering his speech is like a donkey carrying books, and whoever tells him to listen, shall have no Friday prayer.”

Beware of forcing your way between two people, as when the Prophet ﷺ saw some one doing so he told him:

«اجْلِسْ فَقَدْ آذَيْتَ وَأَنْتَ».

“Sit down! You have come late and also harmed others.”

The harm stated in the *Hadith* is the violation of the Muslims’ dignity by forcing one’s way through the crowd and stepping over the shoulders of the Muslims. Allāh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٥ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on *Jumu‘ah* (the Friday prayer), come to the remembrance of Allâh [*Jumu‘ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know! Then when the (*Jumu‘ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much, that you may be successful.” (62:9,10)

With this I conclude my speech and ask the Almighty Allâh ﷻ to forgive all of our sins. So ask Him for forgiveness. Verily, He is the All-Forgiving, the All-Merciful.

The month of Ramadhân, obligation and comfort

All praise is due to Allâh ﷻ who prescribed fasting for the believers in a certain noble month, therein He designated a night that is better than a thousand months. I bear witness that there is no god worthy of worship except Allâh ﷻ Alone, having no partners. All praise is for Him and the dominion belongs to Him. To Him belong the creation, the Commandment, the might and the power. I bear witness that Muhammad ﷺ is His slave and Messenger. Allâh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَكُمْ تَنَفُّونَ ۝ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

“O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (pious, god fearing). Observing *Saum* (fasts) is for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days.” (2:183,184)

O servants of Allâh! Fasting for the sake of Allâh ﷻ is such a virtuous form of worship. No one but Allâh ﷻ wholly realizes its reward. Fasting the month of Ramadhân is one of the pillars of Islam. Allâh ﷻ has prescribed it for the believers to become a shield, mercy, benevolence and a cause of good health for them. It is to be performed in a manner that shall revive and awaken the feeling of *Taqwa* (fearing Allâh ﷻ) in their hearts and repress the fervor of their lusts and whims. Consequently, they shall attain the benefits and advantages of this spiritual experience in all fields: social, moral and health. For this reason Allâh ﷻ concluded the aforementioned verse with:

﴿لَكُمْ تَنَفُّونَ﴾

“...So that you may have *Taqwa*.” (2:183)

Allâh ﷻ being the All-Merciful, All-Kind, has made it easy for the

Muslims to fast the month of Ramadhân. Firstly, He pointed out that fasting, being a form of worship, was not decreed as an obligatory duty upon man for the first time; Allâh ﷻ had prescribed it before for other nations. In regard to this Allâh ﷻ said:

﴿كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“...as it was prescribed for those before you, that you may become *Al-Muttaqûn*.” (2:183)

Having known that, the Muslim shall feel more comfortable in accepting this obligation and be encouraged and strive to practice fasting at its best. Secondly, Allâh ﷻ referred to the month of Ramadhân as

﴿أَيَّامًا مَعْدُودَاتٍ﴾

“a fixed number of days.” (2:184)

That are fasted consecutively and finish quickly. Think about this month that a Muslim only fasts its days compared to the whole year with its days and nights spent through indulging in the permissible desires and joys which are granted to us by Allâh ﷻ, the All Generous, the All-Merciful. What shall the ratio be? Thirdly, Allâh ﷻ has made it permissible for old people who are unable to fast to break their fast and feed a needy person in atonement for each day, that is if they find a needy person. Allâh ﷻ says:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ﴾

“And as for those who can fast with difficulty (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day).” (2:184)

Ibn Abbas رضى الله عنهما commented on this verse saying:

“It (i.e. the verse) is not abrogated; it is for the old who cannot fast.” (*Al-Bukhârî*)

The same is applied to the terminally ill people. The pregnant and nursing women, if they fear that harm will befall the baby or fetus

when they fast, or, if they are afraid for themselves, they may break their fast and make up for the days they miss later.

Fourthly, Allâh ﷻ has made the month of Ramadhân a month of worship in which all forms of worship are being practiced. It is then a time for the believer to increase his reward by doing every form of worship permissible such as recitation of Qur'ân, *Dhiker* (supplication, making mention of Allâh), prayer, *Duâ* (invocation to the Lord), and so forth. All Muslims worldwide, from many different origins, nationalities, poor and rich, come together to worship Allâh ﷻ intensively in this month. In the villages, in the cities, in the country, in every house and every tent, Ramadhân is being lived. There shall be no differences, no chaos and no pride in one's opinion. Everyone is fasting in this month of Ramadhân, in which the sacred book of Allâh ﷻ (Al-Qur'ân) was revealed to the Messenger Muhammad ﷺ. Fifthly, Allâh ﷻ has made it permissible for husbands and wives to resume their sexual life after sunset, as well as to eat and drink. People can still enjoy their food and their spouses whether they have slept before that or not. In the beginning, people were not allowed to eat, drink, or have sexual intercourse if they had slept before breaking fast after sunset. This caused a lot of hardship for some of them, so Allâh ﷻ made it easier for them and allowed them to satisfy their hunger thirst and desire throughout the whole night in Ramadhân. Allâh ﷻ said:

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ هُنَّ لِيَّاسٌ لَّكُمْ وَأَنْتُمْ لِيَّاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَقَ بِهِمْ ذُوهُنَ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَلَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ اللَّيْلِ﴾

“It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-Tabarî*] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your

repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall.” (2:187)

This and other issues demonstrate that Allâh ﷻ has made this obligation easy to fulfill. Allâh ﷻ said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

“Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say *Takbîr* (*Allâhu Akbar*: Allâh is the Most Great)] for having guided you so that you may be grateful to Him.” (2:185)

Fasting is to abstain from eating, drinking, sexual intercourse, and whatever they entail, with a pure intention for the sake of Allâh ﷻ from the break of the dawn until sunset. Moreover, fasting becomes more perfect and complete if the prohibitions in general and sins are also averted. In this regard the Prophet ﷺ said:

«مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ».

“Allâh does not need someone to abstain from eating and drinking while, at the same time, he is involved in lying and carrying out falsehood.”

Fasting was first decreed as a mandatory form of worship in the second year of the *Hijra*. When the Prophet ﷺ passed away, he had fasted nine months of Ramadhân. The beginning of Ramadhân can be observed with two things:

The sighting of the crescent of the month of Ramadhân. Allâh ﷻ says:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“So whoever of you sights (the crescent on the first night of) the month (of Ramadhân i.e., is present at his home), he must observe *Saum* (fasts) that month.” (2:185)

The completion of 30 days of the previous month of Sha‘ban which is the eighth month in the *Hijri* calendar. In this regard the Prophet ﷺ said:

«فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ يَوْمًا» .

“... If the weather is cloudy [i.e., as you try to sight the moon], then complete the month of Sha‘ban at thirty days.”

In this respect, the phases of the moon, its height, or the crescent size shall not be considered in the beginning of the month or its end. The occident and the onsets of the moon alternate and both depend on the planets travelling in the galaxy. It is noteworthy to say that the Prophet ﷺ never relied on the phases of the moon or the size of the crescent in his ruling regarding starting or ending Ramadhân. He did not even consider them in this issue. He, instead, focused on sighting the crescent. He ﷺ said:

«صُومُوا لِرُؤْيَايِهِ وَأَفْطِرُوا لِرُؤْيَايِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ يَوْمًا» .

“Observe fast on sighting the moon [of Ramadhân] and terminate it on sighting the moon [of Shawwal]. However, if it is cloudy then complete the month of Sha‘ban at thirty days.”

The Muslim must receive this great month happily and gratefully, while praising and thanking Allâh ﷻ and with full readiness and a pure intention to practice all forms of worship in this month. He must look forward to spending the days of this month fasting and reciting Qur‘ân and the nights praying, supplicating, and invoking Allâh ﷻ. The Prophet ﷺ used to give the great tidings of the advent of Ramadhân to his Companions saying:

“The month of Ramadhân has come about. It is a month of blessings that Allâh ﷻ has decreed to be mandatory upon you to

fast its days. In it, the gates of Heavens are opened, the gates of Hell are closed; and the devils are chained. In it, there is a night that is better than a thousand months. Whoever is deprived from its goodness is indisputably deprived.”

We ask Allâh ﷻ not to deprive us from this goodness and to bestow upon us the virtues of this blessed night.

With this I conclude my speech and ask Allâh ﷻ, the Almighty, to forgive all of our sins. So seek His forgiveness, for He is the All-Forgiving, the All-Merciful.

The Virtues of *Lailat-ul-Qadr* (the night of decree) and the night prayer

All praise is for Allâh who granted His servants these seasons of favors and bounties. He guided whomever He willed to avail themselves of these opportunities to increase their good deeds and actions. Yet, He ﷻ forsakes others who turn away from taking advantage of these seasons and lose the goodness thereof. I bear witness that there is no god worthy of worship except Allâh ﷻ Alone, having no partners, the Lord of the earth and the heavens. I also bear witness that Muhammad ﷺ is His Messenger and slave, the best man ever created. May the peace and blessings of Allâh ﷻ be upon him, his family, his Companions and those who rightly followed their guidance throughout the passage of time.

O people! Fear Allâh ﷻ and take advantage of the seasons of goodness and Allâh's ﷻ favors by building up what draws you nearer to your Lord, and beware of wasting and giving up these opportunities. If you do so, you will regret every moment you waste.

O brothers! If you do not profit in this great month, then when do you plan to profit? If one does not revert to his Lord in this month, when does he intend to revert? He who is still inactive in gaining the favors and goodness of this month, when does he think he will be righteous and successful?

My brothers! Take advantage of the opportunities in this month before it is too late! Keep your souls away from its destruction and ruin. Your great month has started to diminish. The count down has begun on its precious nights and days. So make up for what you have missed and take advantage of what is left before it is too late. Hurry to Allâh, the Almighty! Repent for your sins, and know that actions are but by conclusion, so conclude your actions with good-deeds. Two thirds of this great month have passed. What is left of it, is only one-third, but it is the last ten days of Ramadhân, [which are the most virtuous and precious days]. Avail yourselves of these days with honest intentions,

doing all what is righteous and being benevolent. Take advantage of these very last nights by praying to Allâh ﷻ with submission and humility and with hope for his favors and benevolence. While praying to Him in these nights, seek His refuge from His tortures and punishments. Verily, He is the All Generous and the All Merciful. He is the One Who says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“And when My slaves ask you (O Muhammad ﷺ) concerning Me, then answer them, I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.” (2:186)

Allâh ﷻ descends to the first heaven in the last third of every night to offer His generosity and forgiveness to His servants saying:

«مَنْ يَدْعُونِي فَاسْتَجِبْ لَهُ، مَنْ يَسْأَلْنِي فَأُعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

“Who is saying a prayer to Me? So I shall answer it. Who is asking for something from Me? So I shall give it to him. Who asks Me for forgiveness? So I shall forgive him.”

One of these last ten blessed nights is *Lailatul-Qadr* (The Night of Decree) in which is decreed every matter of ordainment as well as everything to take place within the next year upon Allâh's Will. In this night, the angels descend from the heavens, the bounties, the goodness, and the benefits increase. Whoever spends this night praying and worshipping Allâh ﷻ with pure intentions shall have all of his sins forgiven, yet whoever wastes and neglects it shall be truly deprived and shall only have himself to blame. Allâh ﷻ has made this night unknown to the people. They only know that it is one of the last ten nights of Ramadhân every year. This is to promote them to increase their worship throughout the whole ten days, so they may pray more,

recite more of the Qur'ân and be kinder and more helpful to the people during that period. It is then a test, thereupon the striving and active Muslim is distinguished from the lazy one. Had the exact date of *Laitatul-Qadr* been revealed, this test would have been of no tangible avail and the Muslim would not have striven to reach the utmost of nearness to Allâh ﷻ. May Allâh ﷻ have mercy on you! Pursue this nearness with eagerness and sincerity! Ask Allâh in this night to let you gain more of goodness and bounties in this life and the Hereafter. Then ask Him to protect you from being among the losers. While you pray or recite the Qur'ân. Be sure to pray to Allâh ﷻ, to have mercy on you, and provide for you when you come across a verse of mercy, and to protect you from his chastisement when you come across a verse of torture and punishment. In your bowing, glorify your Lord, The Almighty and in your prostration, be eager in your mentioning of His Great and Beautiful Names and be importunate in asking Him for what you like and wish for. A worshipper is nearest to Allâh when he is in the position of prostration in the prayer, so your prayer is worthy to be answered while in *Sujud*.

The person may make *Duâ'* for himself, his parents, his children, his relatives and any Muslim he wishes. It is preferable to make the pillars and positions of the prayer have the same amount of time. The position of standing after bowing should be as long as that of the bowing itself and the sitting position between the two *Sajdah* should also be as long as the *Sujud* itself.

The standing position after the bowing should be dedicated for praising Allâh ﷻ, so praise Him lengthily (using what was authentically transmitted from the Prophet ﷺ). On the other hand, the sitting position between the two *Sajdah* is designated for begging Allâh ﷻ for forgiveness, so one should ask Allâh ﷻ for his mercy and forgiveness while in that position.

One must begin his *Tahajjud* (night prayer) with two short *Rak'ât* because Satan ties three knots on the backside of a person's neck during the night. When he wakes up, one knot will be untied only if he mentions Allâh ﷻ. Another will be untied when he performs *Wudu*

(ablution); and the third will be untied when he prays. However, if a person enters the mosque while the *Imam* is praying, he should join him even though he has not prayed the two short *Rak'ât*, because it is more important to follow the *Imam* than to pray these two *Rak'ât* alone. I seek refuge with Allâh ﷻ from Satan, the outcast. *Bismillahir-Rahmânir-Rahim...*

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ○ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ○ لَيْلَةُ الْقَدْرِ حَتَّىٰ مِنْ أَلْفِ شَهْرٍ ○ نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ○ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴾

“Verily, We have sent it (this Qur’ân) down in the Night of *Al-Qadr* (Decree). And what will make you know what the Night of *Al-Qadr* (Decree) is? The Night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh’s Permission with all Decrees, all that night), there is peace (and goodness from Allâh to His believing slaves) until the appearance of dawn.” (97:1-5)

May Allâh ﷻ bestow upon us the blessings of the Noble Qur’ân, and guide you and me to (understand and practice) its verses and wisdom. With this I conclude my speech and ask Allâh to forgive all of our sins. Seek Allâh’s forgiveness, for verily He is All-Forgiving, and All-Merciful.

Alms giving and its Status

All praise is for Allâh. We praise Allâh ﷻ in the way He deserves to be praised and thanked. May the peace and prayer of Allâh ﷻ be upon the Prophet ﷺ after whom there will come no other prophets, and upon his family, his Companions and every one that follows in their footsteps until the Day of Resurrection.

O servants of Allâh! Fear Allâh ﷻ and know that one cannot be a true believer until he submits to the commandments of Allâh ﷻ. Allâh has prescribed for you certain duties and made them mandatory; the implementation thereof is your source of happiness. One of these duties is *Zakât* (alms giving) or charity. Every Muslim possessing the liable amount of money or property must pay an annual percentage of that amount as charity.

This charity has great and obvious advantages in the Islamic society. It makes the rich reconcile with the poor. It fulfils some of the poor people's needs and alleviates some of their suffering. It protects the needy from going astray in terms of criminal behavior such as: robbery, violating other people's property, and even committing suicide.

Zakât is purification. It purifies both the wealth and the wealthy. It also purifies the needy that receive it, and the whole society in which the wealthy look after the needy by giving them the dues of their money.

How does it purify the wealth, the wealthy, and the needy? *Zakât* makes the money increase both in purity and blessing. It purifies the wealthy and those who give their dues to the needy from stinginess. It further prevents them from adoring their money which is a form of *Shirk* (taking partners with Allâh ﷻ). *Zakât* purifies the soul of the needy from envy, hatred and animosity. Moreover, it cleanses them from coveting other people's money and property and prevents them from falling prey to the plots of Satan who will attempt to corrupt them and incite them to commit crimes. At the end, it is the purification for the whole society.

To those who have money, we say: “Do not be stingy, for He who granted you this money, if He wills, is able to take it away from you. Allâh, who is the Rich, free of all needs, and worthy of all praise has bestowed His blessings upon you and made your hand the upper one and another hand the lower one. Be grateful to Him and appreciate His favors upon you, so that this wealth of yours may last and your hand may remain higher! Spend your money for the sake of Allâh ﷻ! Do not be afraid that the Lord of the Throne will make you lose; Allâh ﷻ has promised the charity giver to increase his wealth. Allâh’s promises shall never be reneged on.”

Besides, wealth is Allâh’s favor upon you. If you appreciate it gratefully, it will increase and if you are ungrateful, it will perish and vanish. Allâh’s mercy is near to those who are benevolent, so safeguard your wealth by giving the needy their right to some of it. The needy, if deprived from his rights, will rush to do evil. The society that is corrupted, crime infested, and insecure shall have no opportunity for the wealth to grow, provision to increase, or a decent life to be established. This same society will be moving from one misery to another.”

Allâh has established a methodology in dealing with people regarding this very issue. That is when they give to the poor, He gives them more. But when they abstain and refuse to give their dues, He punishes them by withholding the rain and increasing the prices of their life’s needs. You who are wealthy, ask Allâh ﷻ to bestow His mercy upon His servants and to give them rain by your being generous and giving charity. Allâh is indeed the All-Generous and loves those who are generous.

The *Sunnah* of the Prophet ﷺ warns those who do not pay their *Zakât* from Allâh’s excruciating punishment and chastisement. For instance, the Prophet ﷺ said:

«مَا تَلَفَ مَالٌ فِي بَرٍّ أَوْ بَحْرٍ إِلَّا بِحَبْسِ الزَّكَاةِ» .

“Wealth shall not be destroyed whether on land or sea except by withholding the *Zakât* dues.”

Those who do not give their *Zakât* dues shall be in the Fire of Hell in the Hereafter. They will be tortured with the very money whose dues they withheld. Al-Bukhari and Muslim narrated that the Messenger of Allâh ﷺ had said:

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَمُوتُ وَيَتْرُكُ غَنَمًا أَوْ إِبِلًا أَوْ بَقَرًا لَمْ يُؤَدِّ زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَنَهُ، حَتَّى تَطَأَهُ بِأَظْلَافِهَا وَتَنْطَحَّهُ بِقُرُونِهَا حَتَّى يُفْضَى بَيْنَ النَّاسِ، كُلَّمَا نَفِدَتْ أُخْرَاهَا عَادَ عَلَيْهِ أَوْ لَاهَا».

“By Him in Whose Hand is my soul! No one dies and leaves sheep, camels, and cattle behind without paying their *Zakât* dues, but that they will come on the Day of Resurrection in the best state of health they had ever been in before, and would tread him with their feet, and butt him with their horns until Allâh ﷻ judges among the people. [They would continue doing that taking turns on him]. When the last of them gets tired the first will take the turn again.”

The one who withholds the *Zakât* due on his wealth will be shown his wealth as a huge snake, which will encircle him as said in a *Hadith*:

«مَا مِنْ أَحَدٍ لَا يُؤَدِّي زَكَاتَ مَالِهِ، إِلَّا مَثَّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعٌ يُطَوِّقُ بِهِ عُنُقَهُ».

“The one that refuses to pay his *Zakât* dues on his wealth will have it come to him as a huge snake on the Day of Judgement, which will wrap around his neck.”

Allâh ﷻ said:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) think that it is

good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things that they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.” (3:180)

Those who do not pay their *Zakât* that is due on their wealth shall have their money changed into heated plates of metal on the Day of Resurrection with which they will be burned. Allâh ﷻ says:

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكُوتُ بِهَا جُاهُهُمْ وَجُوهُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ﴾

“And those who hoard up gold and silver (*Al-Kanz*: the money, the *Zakât* of which has not been paid) and spend them not in the way of Allâh, announce unto them a painful torment. On the Day when that (*Al-Kanz*: money, gold and silver, the *Zakât* of which has not been paid) will be heated in the fire of Hell and with it will be branded on their foreheads, their flanks, and their backs, “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.” (9:34-35)

He who does not pay his *Zakât* dues shall be amongst the hypocrites. Al-Bazzar reported:

«ظَهَرَتْ لَهُمُ الصَّلَاةُ فَقَبِلُوهَا وَخَفِيََتْ لَهُمُ الرِّكَاءَةُ فَأَكَلُوهَا، أُولَئِكَ هُمُ الْمُنَافِقُونَ».

“The prayer was clear and manifest (performed openly) for them so they accepted it. The *Zakât* was made hidden for them (not a deed performed openly) so they ate it. Those are the hypocrites indeed.”

He is cursed who does not pay his *Zakât* dues for what Al-Asbahani

reported:

«لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ، وَالْوَاشِئَةَ وَالْمُسْتَوْشِمَةَ، وَمَانِعَ الصَّدَقَةِ وَالْمُحْلَلَ وَالْمُحْلَلَّ لَهُ».

“The Messenger of Allāh ﷺ has cursed the *Riba* eater (the one who deals with usury), the witness of [a usury contract] and its writer, the woman who performs tattoos as well as the one who demands it, and the one who withholds charity...”

He who withholds his *Zakāt* money is not a true Muslim, meaning that he does not fulfil what Allāh ﷻ requires him to do, even if he claims to be a Muslim. *Imam* Muslim reported in his book:

«مَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتِ الزَّكَاةَ فَلَيْسَ بِمُسْلِمٍ يَنْفَعُهُ عَمَلُهُ».

“He who observes the prayer, but does not pay his *Zakāt* dues is not a Muslim that is benefited with his deeds.”

He who withholds his *Zakāt* dues should be afraid of being amongst the disbelievers and being afflicted with what they are. Allāh ﷻ said:

﴿وَوَيْلٌ لِلْمُشْرِكِينَ ۚ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾

“And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh). Those who give not the *Zakāt* and they are disbelievers in the Hereafter.” (41:6,7)

On Judgement Day, the Prophet Muhammad ﷺ will not intercede for him who does not pay his *Zakāt* dues, for what Al-Bukhâri and Muslim reported in their books. In this regard the Prophet ﷺ said:

«لَا أَلْفَنِي أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أُمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ».

“I do not want anyone of you to come to me on the Day of Resurrection carrying over his neck a camel that is growling, (calling upon me to intercede for him) saying, ‘O Messenger of Allāh help me!’ I will then say to him: ‘I cannot help you with

anything (now), for I did convey the Message to you.”

Allâh ﷻ says:

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ○ وَصَدَّقَ بِالْحُسْنَى ○ فَسَنِيَرُهُ لِلْعُسْرَى ○ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ○ وَكَذَّبَ بِالْحُسْنَى ○ فَسَنِيَرُهُ لِلْعُسْرَى ○ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ○ إِنَّ عَلَيْنَا لَلْأَكْثَرَةَ وَالْأُولَى ○ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ○ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ○ الَّذِي كَذَّبَ وَتَوَلَّى ○ وَسَيُجَنَّبُهَا الْأَتْقَى ○ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ○ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ○ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ○ وَلَسَوْفَ يَرْضَى ○﴾

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husnâ*. We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction?). Truly, on Us is (to give) guidance. And truly, unto Us (belong) the last (Hereafter) and the first (this world). Therefore I have warned you of a blazing Fire (Hell). None shall enter it save the most wretched. Who denies and turns away. And *Al-Muttaqûn* (the pious) will be far removed from it (Hell). He who spends his wealth for increase in self-purification. And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He surely, will be pleased (when he will enter Paradise).” (92:5-21)

﴿ مَا سَلَكَكُمْ فِي سَقَرٍ ○ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ○ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ ○ وَكُنَّا نَخُوضُ مَعَ الْخَاطِبِينَ ○ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ○ حَتَّى أَتَانَا الْيَقِينُ ○ فَمَا لَنَفْعُهُمْ شَفْعَةُ الشَّافِعِينَ ○﴾

“What has caused you to enter Hell? They will say: ‘We were not of those who used to offer the *Salât* (prayers). Nor we used to feed *Al-Miskîn* (the poor); and we used to talk falsehood (all that which Allâh hated) with vain talkers. And we used to belie the Day of Recompense, until there came to us (the death) that is

certain. So no intercession of intercessors will be of any use to them.” (74:42-48)

With this I conclude my speech and ask Allâh ﷻ to forgive all of our sins. Seek His forgiveness for He is the All-Forgiving, the Most Merciful.

Pilgrimage – Hajj

All praise is for Allâh ﷻ who completed for this nation the laws and rulings of Islam, and made it obligatory upon those who are able financially and physically to perform *Hajj* (pilgrimage), for which He prescribed a high reward. He promised the Muslim who performs *Hajj* without erring or violating to have all of his past sins erased so that he becomes as innocent as a newborn baby. That is *Al-Hajj Al-Mabrur* (the Pilgrimage that is accepted by the grace of Allâh ﷻ) for which Allâh ﷻ rewards the garden.

I praise Allâh ﷻ and thank Him and bear witness that there is no god worthy of worship except Allâh ﷻ, *Al-Malik* (The King), *Al-Quddus* (The Holy) and *As-Salâm* (The Peace). I also bear witness that Muhammad is His slave and Messenger, the best man that ever prayed, fasted, performed *Hajj*, and paid *Zakât*. May the peace and blessings of Allâh ﷻ be upon him, his family, his benevolent Companions and those who follow their guidance throughout the passage of time.

O believers! Fear Allâh ﷻ and praise Him for perfecting your religion and completing his favors upon you. One of these favors is that He ordered you to perform *Hajj* and also made it easy for you to do.

In the early ages, pilgrimage was a hard obligation to fulfill in terms of difficulties and cost, which few people would be able to afford. The person would be encountering many dangers during this journey. Whereas in these days, many things have changed and Allâh ﷻ has made it easier for us to perform this form of worship. It has become an easy matter and a pleasant journey in terms of travelling. One can choose any means of transportation to take; an airplane, a bus, a car, or even an ocean liner, whatever is more convenient for us. All of these means are part of Allâh's favors on the people. So they should be grateful for this and much more. While it is easy for them to take this journey, they should take advantage of the opportunity to increase their obedience and worship and to gain more *Taqwa* and piety.

Pilgrimage is obligatory upon every Muslim who has fulfilled the

following prerequisites:

1. Puberty
2. Sanity
3. Physical and financial ability

Hajj is not required from a child who has not yet reached puberty, a mentally insane person, or a physically or financially incapable person. Allâh ﷻ said:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

“*Hajj* (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence).” (3:180)

The one who is in debt and does not have money should pay his debts first, then perform *Hajj* because to be acquitted first from these responsibilities is more important. If a person becomes weak to the point that he cannot travel but has money, he may send someone to perform *Hajj* on his behalf. The sick person whose sickness is terminal may also perform *Hajj* through proxy (i.e. to send someone to do it on his behalf.) This also applies to old people who are so weak that they become unable to travel. For women another requirement may be added. That is every woman should have a *Mahram* (a male relative who is Islamically forbidden from ever marrying her) to accompany her on her journey until she returns to her home. In this regard, the Prophet ﷺ said:

«لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ اِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرِ الْمَرْأَةُ اِلَّا مَعَ ذِي مَحْرَمٍ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللّٰهِ اِنَّ اَمْرَاتِي خَرَجَتْ حَاجَةً، وَاِنِّي اَكْتَنَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «اَنْطَلِقْ فَحُجَّ مَعَ اَمْرَأَتِكَ».

“A man shall not be alone with a woman in private without her *Mahram*. A woman shall not travel without a *Mahram* [accompanying her.]. Upon this, a man stood up and said: “O

Messenger of Allâh, my wife set out for *Hajj*, and I am here preparing for *Jihâd*.” The Prophet ﷺ said: “Go and perform *Hajj* with your wife.

A *Mahram* is any man that a woman is Islamically forbidden to ever marry due to family, nursing, or marriage relationships, such as a father, son, grandfather, brother, uncle, or nephew (in the family or from nursing relationship). A *Mahram* may also be the father-in-law, the stepson, the son-in-law, and the step-father (from the marriage relationships). All of the aforementioned are qualified to be *Mahram* for the woman. Of course, there is reasoning behind this ruling. It is to protect, safeguard and look after the woman while she is travelling. However, whoever cannot find a *Mahram* is excluded from the obligation due to inability to fulfill the prerequisites.

As for the performance of *Hajj* and *Umrah*, a Muslim must learn how to do that, so as to be able to perform them correctly. The first thing for a Muslim to know is that he is about to do one of the main obligations and pillars of Islam. He must abstain from indulging in any prohibited matter or sin. He must purify his heart as well as his body. The money he intends to use for this journey must come from a lawful, *Halaal* (Islamically permissible) and pure source that has not mixed with *Haram* (Islamically impermissible matters). He should further pay special care to his prayers by performing them as perfectly as possible, in congregation and in the mosques if available. In addition to that, he must behave with good qualities such as generosity, cheerfulness, and patience upon suffering the pains and hardships of the journey and should not harm anyone.

When one reaches his prescribed *Miqat* (a place designated for people to assume *Ihram* based on their originating city) one should take *Ghusl* (a ritual purifying bath in which the whole body is washed), use perfume on his body, hair, and beard, then perform the act of *Ihram* (puts on the two-piece traditional garment and utters the intention to perform *Umrah*) He then sets out for Makkah pronouncing the *Talbiya* (saying aloud these words):

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ»

وَالْمَلِكُ لَا شَرِيكَ لَكَ»

“Here I am at Your service, O Lord, Here I am! Here I am. No partner do You have. Here I am! All praise be to You, and all favors and bounties are due to You. No partner do You have.”

When he reaches *Al-Bayt Al-Haram* (the House of Allâh), he circumambulates the *Ka'bah* seven times as part of the *Umrah*. He can do so regardless of his distance from the *Ka'bah*, within the mosque, yet to be closer is more preferable if this does not cause any harm to anyone, including himself. After completing this *Tawaf* (circumambulating the *Ka'bah*), he goes behind *Maqam Ibrahim* (the station of Ibrahim) and prays two *Rak'ât* if possible, otherwise he may pray at any place within the sacred Mosque. After that, he heads towards the two hills to perform *As-Sa'i* (walking and hurrying between the two hills of *As-Safa* and *Marwa* starting from *As-Safa*), seven times. After he completes these seven turns, he should cut his hair equally. Cutting only part of the hair is not acceptable. Even though many people do so, it is not correct.

A person performing *Hajj* shall keep his heart, limbs and thoughts from all sins or violations that might cause a defect in his *Hajj*. On the eighth of Dhul-Hijja, he prepares himself for *Hajj* by taking a *Ghusl*, using perfume and wearing *Ihram*. He shall do such at the place he is staying at in Makkah. He shall then head for *Mina*. He prays the noon prayer, the afternoon prayer, the evening prayer, the night prayer and the next morning prayer at *Mina* shortened but not combined. This is because the Prophet ﷺ prayed these prayers at *Mina* and in all the areas of Makkah shortening the prayers but not combining them.

On the night of *Dhul Hijja* (the Day of 'Arafa), he sets out for Mount 'Arafa immediately after sunrise, uttering his *Talbiya* and humbling himself to his Lord. On this day he prays the noon prayer and the afternoon prayer shortened and combined in the time of the noon prayer so as to dedicate the rest of the day for supplication and *Du'a'*. He must keep his *Wudu* (status of purity) and face the *Qiblah* (the direction of the *Ka'bah*) with the hill at his back, as this is the *Sunnah* of the Prophet ﷺ. He must further stay within the boundaries of 'Arafa

and its signs. Unfortunately, many people stand far beyond these boundaries or even farther away not knowing that standing beyond these boundaries definitely nullifies the Hajj entirely, as the Prophet ﷺ said:

«الْحَجُّ عَرَفَةُ» .

“Hajj [Pilgrimage] is (mainly) ‘Arafa (i.e. standing at ‘Arafa).”

Once you are at ‘Arafa, you may stand any where you want within the boundaries. The bottom of the valley, which is called *Urana Valley* is not a part of ‘Arafa. The Prophet ﷺ said:

«وَقَفْتُ هَاهُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ» .

“I stood over here and the entirety of ‘Arafa is acceptable to stand on.”

After a Muslim has confirmed that the sun has set, he may proceed to *Muzdalifah* in a peaceful and dignified manner, humbling himself while reciting his *Talbiyyah*, as was advised by the Messenger of Allāh ﷺ when He said:

«أَيُّهَا النَّاسُ السَّكِينَةَ السَّكِينَةَ» .

“O people: Peace, Peace!”

When he arrives at *Muzdalifah*, he has to pray the evening prayer and the nighttime prayer in combination, shortening the nighttime prayer to two *Rak‘at*. Thereafter he shall stay at *Muzdalifah* until dawn.

The Prophet ﷺ had permitted only the weak people to depart *Muzdalifah* any time after midnight and before dawn. Having prayed in *Muzdalifah*, a *Haji* (a person who is performing Hajj) is advised to face the *Ka‘bah* and say *Takbeer* and *Tahmeed* (exalting Allāh ﷻ by saying *Allāhu Akbar*, and praising Him by saying *Al-Hamdulillah*) as well as saying the supplications and prayers. He shall do so until the brightness of the morning is widespread. Before sunrise, he should proceed for *Mina* and on the way he should pick up seven pebbles. He should then go towards the stone pillar of ‘*Aqabah*, which is the last one next to Makkah. Upon arriving there and after sunrise, he should

throw the pebbles towards the stone pillar of 'Aqaba one after the other while saying *Allâhu Akbar* with each throw. This whole practice must be done with humility and submission, because the purpose behind it is to glorify Allâh ﷻ and make mention of Him. Each pebble must be thrown towards the 'Aqaba pillar, yet throwing the pebbles at the post erected in the middle is not required. After completing this deed, he may slaughter his sacrificial animal if it is required from him. The animal must fulfill the requirements needed in a sacrificial animal. It is permissible to appoint a proxy to do the slaughter. After that, a *Haji* is allowed to shave his entire head or shorten his hair equally. He is not allowed to cut or shave part of it and leave part. As for women, they are required to cut a fingertip-long length of their hair. With this, a *Haji* is free of most prohibitions of *Ihram* except having sexual intercourse with his/her spouse. That is called the first *Tahallul* (i.e., returning to one's normal state.) A *Haji* may therefore put on his clothes, clip his nails and wear perfume, but shall not have relations with his wife.

When a *Haji* proceeds to *Makkah* before noon, he shall perform *Tawaf al-Ifadah* (being an essential part of *Hajj*), perform *Sa'î* (walking between the two aforementioned hills seven turns) and return to Mina. Having done all that, he is in the state of complete and final *Tahallul* when every *Hajj* prohibition is lifted including having intercourse with one's spouse.

O servants of Allâh, on *Eid* (the tenth of Dhul-Hijja), a *Haji* performs four of the *Hajj* practices: throwing at the stone pillar, slaughtering the sacrificial animal, shaving then *Tawaf* and *Sa'î*. This is the correct order; however doing these actions in a different order from this shall not constitute a defect in the *Hajj*. For example: shaving before slaughter, doing *Tawaf* and *Sa'î* after proceeding from Mina, or slaughtering the animal on the 13th will not do any harm especially when such is being done to the advantage of the *Haji*. A *Haji* is required to stay the night of the 11th of Dhul Hijja at Mina. Immediately after noon a *Haji* should throw at the three stone pillars with seven pebbles every day for three days in a row starting with the

first pillar, then the middle, then the last. He shall always remember to say *Takbir* with every pebble he throws.

The time of throwing the pebbles on the day of *Eid* is after sunrise until sunset for the healthy and strong people and after midnight for the weak ones. After the day of *Eid* the time of throwing the pebbles starts after noon but not before, though some scholars deemed such to be permissible. It is also permissible to throw the pebbles at night if the place is very crowded during the day. If one is not able to perform this act by himself because of sickness, old age, or because very young, one can appoint a proxy to do it for him. A proxy can throw the pebbles of the one he represents after he has thrown his own. There is no need to go and come back again. Once a *Haji* completes the *Jamarat* (the throwing of the pebbles at the pillars), he is free to leave, or stay for the night of the 13th. It is advised that the performance of throwing the pebbles be after the noon prayer as it was reported that the Prophet ﷺ had done so.

When a *Haji* thereafter intends to depart *Makkah*, he shall have to do the *Tawaf Al-Wida'* (the farewell circumambulation). No one shall be pardoned from this practice except the women who are menstruating or in the period of discharge following childbirth. These women should not even come close to the mosque's gates or stand by them.

This is the description of the performance of the Pilgrimage. So fear Allâh the best you can and obey His commandments. Allâh ﷻ said:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا اللَّهُ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ۝ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to

perform *Hajj*). That they may witness things that are of benefit to them (i.e., reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e., 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillâh, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the Ka‘bah at Makkah).” (22:27-29)

May Allâh bless you and me with the verses of the Noble Qur’ân, and benefit us with its signs, proofs and wisdom.

Bidding Farewell to the Year

All praise is for Allâh ﷻ Who made the sun a shining glory and the moon as a light and measured out for it stages that you might know the number of years and the count of time. All praise is for Allâh ﷻ Who made the day and the night alternate in succession for any one that wishes to remember or presents his gratitude. I bear witness that there is no god worthy of worship except Allâh Alone having no partner. To Him belongs the dominion of the universe. From Him was the beginning and to Him will be the end and return. I bear witness that Muhammad ﷺ is His slave and Messenger, who was the best man to worship Allâh ﷻ and surrender to Him. May the peace, and blessings of Allâh ﷻ be upon him, his family, his Companions and upon any one that follows in their footsteps until the Day of Recompense.

O servants of Allâh, fear Allâh and contemplate these days and nights, for they are but phases (of time) that you pass through to the life of the Hereafter until you reach your 'final destination'. Every passing day draws you closer to the Hereafter and away from this life. He who takes advantage of the opportunities of these days and nights avails by doing what gets him closer to his Lord and he will be successful. Blessed is he who is preoccupied in these days obeying his Lord and avoiding sins. Blessed is he who learns from their lessons and the changes that occur on their passage. Blessed is he who realizes the effects of Allâh's Might in causing the alterations of life and what they entail of wisdom and secrets. Allâh ﷻ says:

﴿يَقْبُضُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾

"Allâh causes the night and the day to succeed each other (i.e., if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight." (24:44)

O my brothers, have you not observed the sun rising every morning in the East and setting every evening in the West? Have you not contemplated this phenomenon? How the days are fluctuating between

sunrise and sunset until the end when everything vanishes. Have you not noticed the phases of the moon throughout the month? The moon first appears at the beginning of the lunar month as a tiny crescent and it starts growing like bodies do until it reaches a stage in which it becomes a full moon. Then it starts shrinking and diminishing. Likewise, is the human life. So be admonished, if you have reasoning.

Have you not witnessed these years, renewing year after year? Once a new year starts, man would perceive the end of the year as being far away. Then the days proceed rapidly, one after another until the year ends as quickly as a blink of the eye. Likewise, one may perceive human life as long whereas in reality it passes quickly and death comes and takes the soul by surprise:

﴿وَمَآءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ تَحِيدُ﴾

“And the stupor of death will come in truth. This is what you have been avoiding.” (50:19)

Man would perhaps hope for a long life and comfort himself with such hopes. But the reality is different when these hopes mean nothing and what man has based on them will be destroyed.

O people, in these days you are bidding farewell to a year that has passed and is kept as witness of everything you have done. You are also receiving a new year. If only I could know what you have deposited in this last year and how you may receive this New Year. For this, one should hold himself accountable for everything he has done and thus inspect his actions. If he finds that he has neglected his duties, he shall have to repent to Allâh ﷻ and make amends. But if he finds that he has been a sinner and that he has wronged himself, he must then stop sinning and violating the prohibitions immediately before his set term is due or then it will be too late. If he finds that he has been a well-doer and a righteous person, then he ought to praise Allâh ﷻ, his Lord, and ask Him to keep him firm on the straight path until his death, for Allâh ﷻ is the one who bestowed His mercy upon him.

My brothers! Faith is not by wishes or beautification. Repentance is

not only by words without being translated into action, which should entail quitting the sin repented for. Faith is the belief in the heart, which should also translate into actions. Repentance is the feeling of regret for what was committed of wrongdoings and sins. It is further to return to Allāh ﷻ and to correct the deeds as well as to fear Him and realize that He is watching you whenever you do any deed. Thus, you achieve true *Iman* and penance before it is too late, when you become helpless and unable to do anything in this regard.

The Prophet ﷺ admonished a man and advised him this important advice:

وَعَظَ النَّبِيُّ ﷺ رَجُلًا فَقَالَ: «اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سُقْمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ».

“Take advantage of five (i.e., by doing good deeds and making amends for the bad ones) before another five befall you. Take advantage of your youth before you grow old, your health before you become ill, your wealth before you become poor, your free time before you become busy, and your life before it is time for you to die.”

Young people have more power and strength than old people. When man grows weaker his strength will deteriorate. When man is healthy he is active and capable of doing many things. However, when he is sick he becomes weak and incapable of doing what he used to do when healthy. A rich person has the luxury of doing things, travelling and achieving many of his goals. Yet when he becomes poor, he becomes busy with trying to provide sustenance for himself, his children and his family. In life, man has the opportunity to do a lot of good deeds. The doors of repentance and accomplishments are wide open, but only for as long as he is alive. However, when he dies he is no longer able to make amends and do more good deeds. A dead person is a helpless person compared to the one who still has the chance in this life.

O servants of Allâh! Take the benefits of this admonishment and do not waste what is left of your life as you have done up until now. Death is inevitable, everyone of us shall taste its bitterness. All of us are departing this life for the hereafter. Yet, are we going to learn this lesson and make up for what we have lost by making amends and doing the good deeds before it is too late? It is a matter of appreciating the moments that we live. Allâh ﷻ says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا مِنْ بَعْدِ إِذْ يَهُدَىٰ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ۝ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ۝ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ إِنَّ فِي آخِثَاتِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ﴾

“Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawa*) the Throne (in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who

have knowledge. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Âyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.” (10:3-6)

May Allâh ﷻ bless us all with His Book and benefit us with its *Âyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all our wrongdoings. Seek His forgiveness as He is the All Forgiving, Most Merciful.

Chapter 4



Behavior and Good Manners



Countering bad deeds with good deeds and love among the Muslims

All praise is for Allāh ﷻ who promised a great reward for those who return bad behavior with goodness. I praise and thank Him ﷻ for the good days and for the bad days. I testify that there is no god worthy of worship except Allāh Alone, having no partners and I testify that Muhammad is His slave and Messenger, the finality of all the Messengers and the best of all of the Prophets. May the peace and blessings of Allāh be upon him, his family and Companions.

I thus proceed: O servants of Allāh! Good conduct has a very important role in countering the influence and outcome of misconduct. It erases its bad impact and heals every wound and hard feeling it may have spawned. For this reason Allāh ﷻ directs His servants to return every bad deed with a good one. He says:

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ﴾

“Repel evil with that which is better.” (23:96)

He also says:

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

“Repel (the evil) with that which is better (i.e., Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.” (41:34)

The interpretation of this *Āyah* suggests that when you extend a hand of good gesture to the person who has wronged and insulted you, this attitude will push him to reconcile and thus build an awe of respect and passion in his heart towards you. Then he may become a close friend that cares about you and sympathizes with you. Requiring misconduct with good conduct, or action, is a great virtue that only special people can attain. They are the true servants of Allāh ﷻ, who took upon

themselves to control their ego and thus their anger. It takes a lot of self-constraint for a person to force himself to not retaliate and take revenge for himself. Consequently, this exertion of such an attitude will lead the person to a life of happiness, satisfaction, piety and felicity in this life and the Hereafter. This will lead to the establishment of a pious and healthy society.

The desire for revenge is naturally instilled in mankind. However, if man goes against this instinct and desire and follows the commandments of his Lord by repaying a bad deed or conduct with a good one, he shall be among those whom Allāh ﷻ raises in status. In this regard, Allāh ﷻ says praising and hailing them:

﴿وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا﴾

“But none is granted it (the above quality) except those who are patient.” (41:35)

No one shall achieve this high status except those who persevere in dealing with ill-mannered people and in withstanding their mischief. Allāh ﷻ says:

﴿وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

“And none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world.” (41:35)

Their happiness in this life will be the love, consideration, and attention they get from people. You could hardly find an enemy conspiring against them. This happiness is truly the dream of every living creature on the face of the planet throughout his or its course of life.

As for happiness in the Hereafter, some of the *Salaf* (our pious predecessors) interpreted the meaning of حظ عظيم *Hazin Azeem* (The Great Fortune) as Paradise. Then the meaning of the aforementioned verse will be that no one shall rise to the level of this great virtue except he who deserves to be in Paradise in the Hereafter.

O servants of Allâh! Paradise is sufficient to be your ultimate goal and happiness. Allâh ﷻ described it after listing the qualities of the benevolent believers and their great virtues. He says:

﴿أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَنِعَمَ أَجْرَ الْعَامِلِينَ﴾

“For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh’s Orders).” (3:136)

On the contrary, the obscene and indecent person whom people avoid because of his obscenity, lack of restraint in his language, slanderous and repugnant behavior shall have nothing of the matters of his life straight. He deserves no passion and no one shall love him, look after him, defend him, or pay attention to his interests. Consequently, he will be among the losers, being ostracized and alienated in the society, besides his loss in the Hereafter.

This type of person is the one referred to in the great warning given by the Prophet ﷺ in a *Hadith* that says:

«إِنَّ مِنْ شِرَارِ الْخَلْقِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتَّقَاءَ فُحْشِهِ» .

“Verily, of the worst positions on Judgement Day are those designated for the ones whom people avoid because of their obscenity (or wickedness).”

The warning in the *Hadith* applies to this person regardless of his position in this life, whether he is an important person or otherwise. He will still be avoided for his obscenity. Another narration says:

«اتَّقَاءَ شَرِّهِ» .

“...to protect themselves from his evil.”

In another *Hadith* it states:

«إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ الَّذِي يَتَكَلَّمُ بِالْفُحْشِ» .

“Verily Allâh detests the person who is vulgar and obscene, and

who speaks with obscenity.”

In another *Hadith*, the Messenger of Allâh ﷺ explains the situation of *Al-Mufliis* saying:

«الْمُفْلِسُ مَنْ أَتَى مِنْ جَاءَ يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ»

“The bankrupted person of my nation is he who comes on Judgement Day with prayer and charity. But he also comes, after having cursed this person accused this person falsely, usurped the property of this person, shed the blood of this person and assaulted this person. Then this person will be given from his good deeds and that person will also be given from his good deeds, until he has no more good deeds in his book (so as to pay back all his debtors). He will then be given from their sins, and finally will be thrown into the Fire of Hell.”

O servant of Allâh! It is a sufficient loss that will not be atoned for. So fear Allâh ﷻ and never accuse or slander anyone in any way or method, for it will indeed lead you to the ruin of your life on this earth and the Hereafter. Return every bad deed or insult with a good one looking forward to achieving the virtue of such an attitude, which Allâh ﷻ prompts us to have and attain. He, the Most High, says:

﴿وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾

“And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.” (42:43)

May Allâh ﷻ benefit you and me with the guidance of His Book. By this I conclude my speech and ask Allâh ﷻ to forgive me, you and all Muslims. So seek His forgiveness, He is the All-Forgiving, the All-Merciful.

Safeguarding the Trust

All praise is for Allâh ﷻ who put the Trust in the hearts of men after the heavens, earth and mountains had declined to bear it. He put the trust in the hearts of the children of Adam, males and females because he had created within them intellects and reasoning, with which they understood, and hearts and souls, with which they were guided. For this they endured the trust with all the risks it entailed. They did so to attain the level of the righteous believers as they safeguard and convey this trust. Yet, if they waste it and neglect it, they shall fall to the lowest of the low.

I bear witness that there is no god worthy of worship except Allâh Alone, having no partners. He the God of the first of the people and the last of the people. He created and perfected His creation. Verily, He is the Judge and the All-Wise. I bear witness that Muhammad is His slave and Messenger who conveyed the message, fulfilled his trust in the most perfect manner, and worshipped his Lord until the time of his death. May the peace and blessings of Allâh ﷻ be upon him, his family, his Companions and every one who follows on their footsteps until the Day of Recompense.

O servants of Allâh! Fear Allâh, the Most High, and fulfill the trust you were entrusted with. Allâh ﷻ had offered the *Amanah* (the trust) to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it. Yet, man agreed to bear it; he was indeed unjust and ignorant.

O servants of Allâh! Fulfill the trust that you agreed to bear by doing what Allâh ﷻ ordered you to do. Worship Him and fulfill His rights over you. Do not betray Allâh ﷻ and His Messenger, nor betray knowingly the trusts that were entrusted to you. Exceeding the proper bounds of this trust, as well as neglecting it, lead to betraying it. Betrayal of trust is a defect in the faith and a cause for loss and deprivation. The Prophet ﷺ said:

«لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ» .

“He has no faith who cannot keep a trust.”

He also said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ، وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ».

“The signs of a hypocrite are three: when he speaks, he lies; when he promises, he reneges; and when he is entrusted (with something), he betrays (it). Even if he prays, fasts, and claims to be a Muslim (he still is a hypocrite).”

The Prophet ﷺ also said:

«إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ يُرْفَعُ لِكُلِّ غَادِرٍ لَوَاءٌ فَيَقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

“When Allāh gathers the first of the people and the last of the people on the Day of Resurrection, he will raise a flag for every betrayer; then it will be said: this is the betrayal of such and such a person.”

To his regret and disgrace, this flag will be raised for the betrayer to expose him in front of all the people.

O Muslims, trust is in worship, transactions and behavior. Keeping the trust in worship is by obeying Allāh ﷻ with pure intention, following His Messenger ﷺ, abiding by His orders, avoiding His prohibitions, and fearing Him openly and secretly. You should fear Allāh ﷻ regardless of whether people can see you or not. So do not be one of those who fear Him in the open, but when you are alone you disobey Him. That is indeed *Ar-Riyaa'* (being dishonest in your intention by showing off). Do you not know that Allāh ﷻ knows the fraud of the eyes and all that the breasts conceal? Do you not know that Allāh ﷻ disapproved of those who behave that way? He ﷻ says:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

“Or do they think that We hear not their secrets and their private counsel? Yes, and Our messengers are by them, to record.” (43:80)

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوكُمْ وَمَا يُعْلِنُونَ﴾

“Know they (Jews) not that Allâh knows what they conceal and what they reveal?” (2:77)

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾

“They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.” (4:108)

In behavior, to keep the trust is to treat people the way you like them to treat you, being sincere to you, as you would do. It is also to safeguard their rights, whether related to money or other things, which you are being entrusted with. Between a husband and a wife, keeping the trust is that each one of them should safeguard the other's property and secrets. Every husband and every wife must keep what occurs between them in terms of the intimate relations secret. No one else should know about it. In an authentic *Hadith*, the Prophet ﷺ was reported saying:

«إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَىٰ امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يُنْشِرُ أَحَدَهُمَا سِرَّ صَاحِبِهِ».

“One of the worst people on the Day of Judgement is the man who would have intimate relations with his wife and she would have the same with him, then both of them or one of them would disclose the secrets of his partner. (Meaning: what had occurred between them).”

The husband and wife would trust one another not to disclose their private and intimate relationship between them, yet one of them would betray this trust. Or one of the two would confide something that he or she would not like anyone else to know, to the other, however the other spouse would disclose it to other people. This is not only applied to couples, it also applies to friends in terms of one confiding something to another. In this regard, a narration states that:

«إِذَا حَدَّثَ الرَّجُلُ رَجُلًا بِحَدِيثٍ ثُمَّ التَّمَتَ فَهُوَ أَمَانَةٌ».

“If a man tells another something and turns his (face) around, then (this thing) is a trust.”

As he would not turn his face around if this talk was not a secret that he wanted no one to hear.

Trust is also involved in transactions and commercial exchange, which include buying, selling and renting. The seller should not betray the buyer in terms of increasing the price, covering the defects of the commodity, cheating on describing the commodity or reducing the weight or measure. On the other hand the buyer must not betray the seller by taking some of the price off, defaulting on the debt, or procrastinating in paying his dues while he is able to pay. The renter must not betray the rentor by taking away some of the utilities or facilities that were agreed on to be provided in the rent contract. Likewise, the tenant should not cheat the renter by reducing the rent amount, declining to pay it or destroying something in the rented item whether a house, a shop, a machine, or a vehicle.

In proxies, the trustee must keep the trust by taking on all the responsibilities involved in this proxy. He should do everything that benefits his client. For instance, a trustee should not sell the commodity (the object of the proxy) for a lower price than its real value for the purpose of pleasing the buyer. If the proxy involves buying something, the trustee must not buy it for a price that is higher than its real value just to please the seller. Every person in charge of any department or holding any responsibility is a trustee. He, therefore; must safeguard this trust. A judge is a trustee, a governor is a trustee, the directors and managers of any departments are also trustees. They all must take on the responsibilities that are involved in these trusts and manage them in a manner that will benefit and safeguard these trusts all according to their utmost abilities. The guardians of orphans, the trustees of *Waqf* (administrators of Islamic endowments), and the legal guardians that implement the wills are all trustees who must attend to the responsibilities of their trusts to the best of their abilities.

Trust is also involved in the education process at schools. Those who are in charge, whether they are directors, supervisors, or principals, should keep in mind the issue of fulfilling their trusts and duties. This may be done by selecting useful textbooks and hiring the pious and righteous teachers who care about teaching the students every useful material, be it religious studies, science, and other subjects and looking after them in terms of behavior, discipline, conduct and Islamic duties. Another trust should also be kept in this regard; that is how to protect the school exams from being tampered with and to insure the fair preparation of these exams. For example, the level of understanding and learning of the students must be taken into consideration by those who prepare the exams, so that the exams will suit the students' intellectual and learning abilities. Two kinds of exams might harm and cause more detriment than good. First, the exam that is beyond the students' level of learning and understanding and second is the exam, which is less than their level. The first may make many students fail and thus waste a whole year and the second may hurt the general level of education for the whole country. During the exam, the supervisors must be alert regarding any attempt at cheating among the students. Keeping the trust in education also means that no student shall receive preferential treatment for any reason, because if this happens, the student himself will be the one getting hurt. All of the students in the exam hall are the responsibility and the trust of the supervisor. According to him, all the students are equal. No special attention should be given to any of them on the expense of the other students.

In the process of correcting these exams, the correctors must be accurate and the correcting process must be done according to the standards of the system, so that no one will be oppressed or mistreated at the expense of others. By this each student will get the result he earned.

If we keep this trust at all three of its levels, this will benefit the whole nation. This will also benefit every person involved in the process: the supervisors in charge as they fulfill their duties and the students who will thereby reach the high level of education and knowledge and not

just receive a certificate or a title. Keeping the trust in the end will benefit the knowledge itself in that it will be strengthened and increased.

The number of students who pass the exams shall not be that important because the main concern should be quality not quantity. If there are fewer students that pass this year, next year there will be more, because the students will take the matter more seriously.

May Allāh ﷻ guide us to fulfill the trust and successfully bear the responsibility we have upon us. May He prevent us from falling into betraying the trust or neglecting it. With this, I conclude and ask Allāh ﷻ to forgive our sins. Seek his forgiveness, for He is the All-Forgiving, the All-Merciful.

Modesty (1)

All praise is for Allâh who adorned his *Awliyâ'* (friends) with *Taqwa* and granted them the best of qualities and virtues. Allâh ﷻ had disciplined the Prophet ﷺ and made him the most modest and humble of all people. I bear witness that there is no god worthy of worship save Allâh Alone, having no partners, and that Muhammad is His slave and Messenger. May peace and blessings be upon him, his family, his Companions and those who follow on their footsteps until Day of Recompense.

O servants of Allâh ﷻ! Islam is a religion of superb morality, which calls to the virtuous manners and instills in the soul the values of modesty and virtue. The Prophet ﷺ made it clear to everyone that he was sent to complete the virtuous manners when he said:

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ».

“I was sent for the sole purpose of completing the virtuous manners.”

Islam has come to fight vice and all reprehensible actions, prohibiting all sins inwardly and outwardly. The purpose of Islam is to establish a clean and virtuous society in which sin, crime and motives for obscenity and evil do not exist. The society that is based on the Islamic teachings shall be a clean society that is free of lewdness, rudeness and immorality. Islam has long struggled to establish such a clean society, which is based on modesty being its core quality and virtue. Modesty is at the head of all virtuous manners and at the core of the branches of faith. With modesty, religion is complete, life is appropriate, virtue is dominant and vice is abolished.

Al-Haya' (modesty) is the title of Islam, the proof for the faith, and the guide for man to attain goodness and guidance. The Prophet ﷺ said:

«الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ».

“Modesty brings nothing but good.”

He also said:

«الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ وَلَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ» .

“Modesty is a branch of Faith. He who has no modesty, has no Faith.”

If a person is endowed with modesty, it will be a sign of his good conduct and behavior, his righteousness, the purity of his intuition and the completeness of his faith. On the other hand, when a person lacks modesty, he is indeed deprived of a lot of good and is suffering a great loss.

Modesty is the feeling of rejection for every disgraceful matter. It is a quality instilled in man to deter him from indulging in everything his soul desires, so as not to become like an animal. Therefore, modesty is a deterrent from committing sinful deeds. It prevents man from doing anything disgraceful no matter how minor it is. It is the base for every virtue and goodness. It is also immunity against every vice and evil. Referring to this, the Prophet ﷺ said:

«إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ» .

“Verily, every religion has a nature and the nature of Islam is modesty.”

عَنْ قُرَّةَ بْنِ إِيَّاسٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَذَكَرَ عِنْدَهُ الْحَيَاءُ، فَقَالُوا: يَا رَسُولَ اللَّهِ الْحَيَاءُ مِنَ الدِّينِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هُوَ الدِّينُ كُلُّهُ» .

It was narrated on the authority of Qurrah bin Iyās ؓ that he said: “We were with the Prophet ﷺ when he mentioned *Al-Haya*’.” The Companions said, ‘O Messenger of Allāh ﷺ is modesty a part of religion?’ The Prophet ﷺ replied: “Rather, it is the whole religion.”

Modesty is the whole religion because it leads to the perfect morals and to the virtuous deeds. The Prophet ﷺ used to be more shy than a virgin in her private rooms. He was so shy that one could tell if the Prophet ﷺ had seen something that he hated from the look on his face. He had the most sensitive nature of all people, the noblest life and the

deepest feelings of responsibility. He was also the farthest from all vices and disgraceful matters. This sensitivity is illustrated in the following *Hadith*:

«أَخْبَرَنِي جِبْرِيلُ - عَلَيْهِ السَّلَامُ - أَنَّ اللَّهَ يَسْتَحْيِي مِنْ عَبْدٍ يَشِيبُ فِي الْإِسْلَامِ أَنْ يُعَذِّبَهُ أَفْلاَ يَسْتَحْيِي الْعَبْدُ أَنْ يُذْنِبَ وَقَدْ شَابَ فِي الْإِسْلَامِ» .

“It was narrated on the authority of Ibn ‘Umar ؓ that he called on the Prophet ﷺ and found him crying. He asked him: “Why are you crying, O Messenger of Allāh?” The Prophet ﷺ said: “I was told by Jibreel that Allāh feels shy to punish a slave (a Muslim) whose hair turned white while in Islam; so shouldn’t this (person) feel shy to sin after his hair turned white while in Islam?”

Unfortunately, this *Hadith* applies to many of those whose hair has turned gray and are at the brink of their graves. Yet they are still heedless. They still look forward to this life and to collecting as much money as they can. They still do not pray, do not give their *Zakāt* dues, do not perform *Hajj*, or even remember Allāh ﷻ. Moreover, they do not try to avoid sinning. How disgraceful, arrogant and heedless can they be?

O servants of Allāh! If we look around us these days, we could notice that modesty does not exist in this world except with those upon whom Allāh ﷻ has bestowed His mercy. The impact of modesty has been taken away from the faces of men and women altogether. Hence, the earth is filled with evil, vice, sins and immorality. Disgraceful acts are being committed without restraint and without any feeling of shyness or fear from Allāh ﷻ.

One sees women going out of their homes half-naked everyday, leaving no satanic method of seduction and temptation except that they follow it. They have rushed to the streets, the public gatherings and parties as if they were brides on their wedding night.

As for those who claim to be men, they have reached the highest levels of immorality, rudeness, dishonor, and lack of jealousy so much so that they have become like the worst kinds of animals. There is no

doubt that their hearts and souls have been transformed into monkeys' and pigs', even though they appear as humans.

If modesty goes, the whole religion will follow. And if both go, people will burst out like wild and lost animals, not caring about anything but their lusts and desires. For the sake of their desires and whims they would regard as permissible every prohibition. Without restraint, they would indulge in fulfilling their lusts by any means without considering any virtue, ethics, principles, or religion. It was narrated that Ibn Masud رضي الله عنه said: The Messenger of Allâh ﷺ came out one day, and said:

«اسْتَحْيُوا مِنْ اللَّهِ حَقَّ الْحَيَاءِ»، قُلْنَا يَا رَسُولَ اللَّهِ كُنَّا نَسْتَحْيِي وَالْحَمْدُ لِلَّهِ .

قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنَّ الْأَسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ: أَنْ تَحْفَظَ الرَّأْسَ

وَمَا وَعَى، وَالْبَطْنَ وَمَا حَوَى، وَتَذْكُرَ الْمَوْتَ وَالْبَلَى، وَمَنْ أَرَادَ الْآخِرَةَ

تَرَكَ زِينَةَ الْحَيَاةِ الدُّنْيَا، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ» .

“Be shy from Allâh as you should be!” We said: “O Messenger of Allâh! We all are shy from Allâh, praise be to Him.” The Messenger ﷺ said: “That is not what I meant. Being shy from Allâh is to preserve the head and what it contains, the stomach and what it contains, and to remember death and disintegration. Whoever looks forward to the Hereafter shall abandon the garnish of this life, and he who does that is shy from Allâh in its proper manner.”

With this I conclude and ask Allâh ﷻ to forgive all of our sins. Therefore, seek His forgiveness, for He is the All Forgiving, the All Merciful.

Modesty in the Islamic Society (II)

All praise is for Allâh ﷻ, the Lord of the worlds, and peace and blessings be upon the most honored of the Prophets and Messengers. I testify that there is no god worthy of worship except Allâh ﷻ Alone having no partners and that Muhammad is His slave and Messenger.

O servants of Allâh! The Messenger of Allâh ﷺ said:

«إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ».

“Verily, every religion has a nature and the nature of Islam is Modesty.”

Islam is a religion based on ethics, virtues and modesty. It calls for purity, chastity, and to raise oneself from obscenity and lewdness. Modesty is a branch of faith and he who has no modesty, has no religion.

In order to make modesty the nature of every Muslim man and woman, and make purity and chastity the qualities of every believing man and woman, Islam has exhorted the Muslims to be endowed with virtuous and good manners and to cease indulging in sins and vices. Moreover, Islam has forbidden women to be uncovered or indecent and has protested all forms of lewdness, evil, and immorality in order to make the Islamic society become an example for cleanliness, chastity, modesty, virtue, honor and purity of the heart and soul.

O Muslims! To build its social life on the bases of modesty, virtue, purity, and chastity, Islam has made it impermissible for women to unveil or go out indecently. Furthermore, it shielded them with modesty and honor to avert temptation, corruption, and to cut off all causes of immorality, lewdness and deviation. Allâh ﷻ said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*Iqamât-as-Salât*), and give *Zakât* and obey Allâh and His Messenger.” (33:33)

This is Allâh’s commandment regarding women. They should stay in their homes and never allow a non-*Mahram* man (a stranger, not related to her) to see their bodies, or their adornments. If a woman has to go out to the marketplace, she must appear modest, decent and with reverence. In her home, a woman does her housework, fulfills her marriage obligations, and religious obligations such as her prayers, paying her *Zakât* and obeying Allâh ﷻ and His Messenger ﷺ. Islam realizes the great corruption that stems from men and women mixing. Therefore, it forbade it and further prohibited men and women from meeting or speaking without a screen or curtain between them. In this regard, Allâh ﷻ said:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

“And when you ask them (Prophet’s wives, ladies) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.” (33:53)

Moreover, Islam made obligatory upon women to wear *Hijab* (Islamic clothing for women) and to cover their faces because the face is the most beautiful part of a woman. Hence, it is a source of *Fitna* (temptation) and seduction. Allâh ﷻ says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ﴾

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e., screen themselves completely except the eyes or one eye to see the way).” (33:59)

He also said:

﴿وَلْيَضْرِبْنَ خُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

“And to draw their veils all over *Juyûbihinna* (i.e., their bodies, faces, necks and bosoms).” (24:31)

In view of the above, one may wonder about the situation of the Islamic society today. Anywhere a person goes, he will see women unveiling and women dressed in a way as if they were undressed except those upon whom Allāh ﷻ bestowed His mercy. He will see women displaying themselves for the purpose of temptation and for showing off their beauty and charms. Such exposure of any woman proves her lack of religion and modesty. It corrupts her, and thereby the whole generation becomes corrupted and eventually the whole nation. This problem has brought us disgrace, crime, tragedy and great calamity, so much so that our life has turned into misery, suffering, inferiority and lowness.

Cursed be a life in which honor is demeaned, jealousy and manhood are abolished, and dignity and chastity are annihilated. Where is honor in such a life? Where is virtue? Where is modesty? Where is the dignity of Muslim men and the integrity of the Muslims? Where are jealousy and anger for the sake of Allāh? It is a great disgrace to see a Muslim man in public with his wife or sister unveiled, displaying her chest and neck and permitting other men (who are sick of heart) to enjoy her beauty and ornaments.

Abu Usaid Al-Ansari رضى الله عنه said that he heard the Messenger of Allāh (ﷺ) say when he was coming out of the mosque, and men and women were mingling in the street:

“Withdraw, for you (women) must not walk in the middle of the road (with the men). Keep to the sides of the road.”

Then after that, the women used to keep so close to the wall that their garments were ribbing against it. (*Abu Dâwud*)

O Allāh, we pray to You to keep us firm upon Your religion, thankful for Your bounties and righteous worshippers of You. O Allāh, keep us away from sins, evil and disgraceful manners. O Allāh, guide our

youth and make good our conclusion in all matters of this life. Protect us from the disgrace of this life and the chastisement of the Hereafter. *Amin!*

O servants of Allâh! Allâh commands justice, the doing of good, and giving to kith and kin, and He forbids all indecent behavior, and evil and aggression. He instructs you, so that you may be admonished. So keep remembrance of Allâh the Almighty, the Most High and Exalted, and He will remember you. Thank Him for His endless favors and He will provide you with more. Verily, remembering Him is the greatest (thing). Allâh ﷻ is well acquainted with all that you do.

Mercy

All praise is for Allâh ﷻ, the Lord of the worlds, the Most Gracious, and the Most Merciful. I bear witness that there is no god worthy of worship except Allâh Alone having no partners, and I bear witness that Muhammad is His slave and Messenger who was sent as a mercy for mankind and jinn. May the peace and blessings of Allâh be upon him, his family, his Companions, and those who follow his *Sunnah*, and call for his *Shariah* and who are merciful among each other until the Day of Recompense.

O servants of Allâh! One of the virtues that the Messenger of Allâh ﷺ was endowed with and that Islam called for is the virtue of mercy. Mercy is a gentle feeling in the heart of man that translates into kindness in his behavior. It is a superb quality and nature that prompts the emotion of man to be good and benevolent. Allâh ﷻ praised the Messenger ﷺ who was sent with the virtuous manners, for having this quality. He says:

﴿فِيمَا رَحِمَهُم مِّنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ﴾

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.” (3:159)

So he was the one who was sent as a mercy to all the worlds; he was sorry and sad to see anyone deprived of the light of Islam and the tranquillity of faith. Allâh ﷻ said:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in

order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷻ is) full of pity, kind, and merciful.” (9:128)

The comprehensive and complete mercy is the mercy of Allâh, the Most Merciful, and the All-Mighty. His mercy has encompassed all creatures. Nothing exists except due to the mercy of Allâh ﷻ. Allâh ﷻ says:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

“And My Mercy embraces all things.” (7:156)

He also says:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

“Our Lord! You encompass all things in mercy and knowledge.” (40:7)

Allâh ﷻ created us from no existence and made it easy for us to live in this life, on His earth and under His heavens. He caused the rivers to flow, the plants and trees to grow and give fruits, and he caused day and night to alternate. He furthermore provided us with ample favors and bounties of which if one intends to count, he will attempt to do so in vain because Allâh’s favors and bounties are countless. Allâh ﷻ says:

﴿فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُنْجَىٰ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Look then at the effects (results) of Allâh’s Mercy, how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.” (30:50)

﴿وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

“It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e., during the night) and that you may seek of His Bounty (i.e., during the day) — and in order that you may be grateful.” (28:73)

﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَسْتَخْلَفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ﴾

“And your Lord is Rich (Free of all needs), full of mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.” (6:133)

The Messenger of Allāh ﷺ carried the torches of guidance and the light of faith. He showed the people the way of life and the methodology by which they would have a righteous life and by which their hopes would come true. It is the methodology that would make them successful and happy in the Hereafter and ensure their future in it. This guidance was but another favor of Allāh’s many favors upon them. It was also a mercy that would protect them from being ruined and misguided. In an address to Maryam عليه السلام regarding her son Isa عليه السلام, Allāh ﷻ said:

﴿قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِهِٗ وَلِنَجْعَلَہٗ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا﴾

“He said: ‘So (it will be), your Lord said: That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).’” (19:21)

When Allāh ﷻ decided to conclude and seal His messages to mankind, perfect His religion for them, and complete His favor upon them; he sent the seal of the Messengers, Muhammad ﷺ, who is the *Imam* of the guided ones. He was sent as mercy for those who were guided, and for all mankind. Allāh ﷻ said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have sent you (O Muhammad ﷺ) not but as a mercy for the ‘*Ālamîn* (mankind, jinn and all that exists).” (21:107)

Likewise, the Noble Qur’ân, which is Allâh’s great sign, and Islam’s eternal miracle, came as cure, guidance and mercy for what is in the heart. In this regard, Allâh ﷻ says:

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

“And We have sent down to you the Book (the Qur’ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).” (16:89)

The mission of the callers to Allâh ﷻ, though it is a dangerous mission, requires an ample reserve of mercy, kindness, and patience. For this reason, the master of the callers to Allâh ﷻ, Muhammad was characterized with a heart full of mercy and affection. He was a Messenger who had wished guidance and goodness for all humanity. He treated mercifully every human being, whether a child, an old man, a believer, or even a disbeliever. His life story carried within its days, nights, and moments great examples of good conduct, kind behavior, gentleness and passion towards everyone who happened to see him.

There was a story about a nomad who called on the Prophet ﷺ and said: “O Muhammad, give me a camel load of what Allâh ﷻ has given you, as indeed you do not give me of your own money, or your father’s money.” Upon this, he pulled the Prophet ﷺ by his clothes so hard that it left a mark on the Prophet’s neck. The Prophet ﷺ said:

«الْمَالُ مَالُ اللَّهِ، وَأَنَا عَبْدُهُ، وَلَكِنْ يُقَادُ مِنْكَ يَا أَعْرَابِيٌّ.»

“The wealth is Allâh’s wealth, and I am His slave. However, you will be charged, o nomad!”

The man replied: “You will not do that.” The Prophet ﷺ asked: “Why?” He said: “Because you do not return a bad deed with another, but you return a bad deed with a good one.” Upon this, the Prophet ﷺ pardoned him and ordered him to be given what he wanted.

The Messenger of Allâh ﷺ also treated the youngsters and children with mercy and kindness. He often played with them and put them near to him. Imam Ahmad narrated on the authority of Yousef bin Abdullah bin Sallam that he said:

“The Messenger of Allâh ﷺ named me Yousef, and seated me on his lap, then wiped over my head...”

With his opponents and enemies, the Prophet ﷺ was also patient. He often tolerated their harm against him. He hoped and strove for their guidance and righteousness, while he was always able to invoke Allâh ﷻ against them, which would result in their ruin and destruction. Yet, when they became harsher and more hostile towards him, he would only say:

«اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» .

“O Allâh, guide my people, for they do not know.”

Islam has called upon its followers to be endowed with this noble virtue in order for people to be stable in their life, and for every member of the society to find his appropriate position in life and thus his dignity. *At-Tabarani* narrated that the Prophet ﷺ said:

«لَنْ تُؤْمِنُوا حَتَّى تَرَاحُمُوا» .

“Verily you will not believe until you have mercy among you.”

They said: “O Messenger of Allâh! We all are merciful.” He replied:

«إِنَّهُ لَيْسَ بِرَحْمَةٍ أَحَدُكُمْ صَاحِبُهُ وَلَكِنَّهَا رَحْمَةُ الْعَامَّةِ» .

“It is not your mercy upon one of your friends, but it is the mercy upon the whole populace.”

Islam also stresses upon extending the concept of mercy to include animals. Animals should not be harmed, beaten, or left hungry or thirsty. *Abu Dâwud* narrated on the authority of Abdur-Rahman bin Abdullah رضى الله عنه, that he reported that his father said:

“We were travelling with the Prophet ﷺ, when he proceeded away for some private affair (to answer the call of nature);

meanwhile we saw a *Hummara* (a bird) with two of her baby birds, so we took them from her, upon which she started flapping her wings. The Prophet ﷺ came and said: "Who did this with her baby bird? Give her baby back to her." He then saw an anthill, which we had burned down and asked: "Who burned this?" We answered: "We did." Then he said: "No one shall torture with fire except the Lord of the Fire (meaning Allâh)."

Al-Bukhâri and *Muslim* reported on the authority of Ibn 'Umar ؓ, that the Messenger of Allâh ﷺ had said:

«عَذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ جُوعًا، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ هِيَ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

"A woman was tortured for a cat that she confined until it died from hunger. She therefore entered Hellfire for what she did to the cat. She did not feed it or let it drink, nor did she set the cat free to eat the small animals (bugs, rodents, etc.,) of the earth."

O servants of Allâh! Allâh ﷻ says:

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ﴾

"Surely, Allâh's Mercy is (ever) near unto the good-doers."
(7:56)

As was also stated in an authentic *Hadith*:

«مَنْ لَا يَرْحَمُ النَّاسَ لَا رَحِمَهُ اللَّهُ».

"May Allâh have no mercy on him who has no mercy on people."

The cruelty of the heart and the coldness of the emotions are considered some of the causes for the misery of this life and the Hereafter. As was narrated by Abu Hurairah ؓ that the Prophet ﷺ said:

«لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ».

"Mercy is not taken away except from a wretched person."

We are thus obligated to take the example of the Messenger of Allâh ﷺ and hold onto the teachings of our religion. Every Muslim must have mercy on himself by not exposing himself to the wrath of Allâh ﷻ or involving himself in disobeying Him.

O brother in Islam! Would not you like it when Allâh greets you with *Salam* (peace) through His Messenger ﷺ, the best man ever created and treats you with His mercy and favors in this life and the Hereafter? Allâh ﷻ says:

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

“When those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: ‘*Salâmun ‘Alaikum*’ (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.” (6:54)

He ﷻ says, describing the believers who treat one another with mercy and kindness and whose hearts are filled with faith in Allâh ﷻ and His Messenger ﷺ:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“The believers, men and women, are *Auliya*’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma’rûf* (i.e., Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*), and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have

His Mercy on them. Surely, Allâh is All-Mighty, All-Wise.”
(9:71)

O Allâh! Help us repent and surrender to You! Answer our prayers! O Allâh! Make us feel the coolness of Your pardon, and the sweetness of Your forgiveness! Save our hearts from being attached to other than You! Join us to those whom You love and who love You! Protect us in this life and the Hereafter from all tribulations and temptations! Make us pious inwardly and outwardly and make us amongst the righteous ones! O Allâh! Have mercy on all Muslims! O Allâh! Answer our prayer!

With this I conclude my speech and ask Allâh ﷻ to forgive all of our sins and wrongdoings. So seek His forgiveness; verily He is Oft-Forgiving All-Merciful.

Honoring the ties of Kinship

All praise is for Allâh who created man from water (meaning the sperm mixed in semen), and from man emerged the blood and marriage relationships. Allâh ﷻ, thus, made honoring the ties of kinship obligatory and prescribed a great reward for those who fulfill this obligation.

I bear witness that there is no god worthy of worship except Allâh ﷻ Alone having no partners. This is a testimony that I save for Judgement Day. I also bear witness that Muhammad ﷺ is Allâh's Messenger and slave, who of all people attained the greatest reverence and the most superb reputation. May the peace and of Allâh be upon him, his family, his Companions who undertook righteousness as their way of life and those who follow on their footsteps.

O people, fear Allâh ﷻ and safeguard what He ordered you to safeguard. Keep and safeguard His rights and the rights of His people and creations. Keep and honor the ties of kinship (*Arhaam*). Some people understand the meaning of *Arhaam* incorrectly. *Arhaam* are the people related to you through blood bond. They are also called *Al-Ansaab*. So they are not the relatives of the husband or wife, as some people understand mistakenly. The husband or wife's relatives are called *Al-Ashâr*, who are the people related to you by bond of marriage.

Ar-Rahm (blood relatives) and *Al-Ansaab* are the parents, children and every one related to the person through them by blood bond (e.g. the grandfather, the grandmother, the uncle, the aunt, and the grandchildren).

A Muslim ought to keep contact with his *Arhaam* by visiting them, offering them gifts and money if they need it, being compassionate with them and showing them cheerfulness and the respect that they deserve. In brief, a Muslim must offer them anything recognized as a way of keeping ties with them. By doing so, a Muslim shall gain a good reputation and achieve a great reward. It is his way to heaven and

to qualify for Allâh's attention in this life and the Hereafter. Allâh ﷻ said:

﴿ إِنَّمَا يَذَكَّرُ أُولُو الْأَلْبَابِ ○ الَّذِينَ يُؤْتُونَ بِعَهْدِ اللَّهِ ○ وَلَا يَنْقُضُونَ الْعَيْثَ ○ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ○ وَالَّذِينَ صَبَرُوا ابْتِعَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴾

“But it is only the men of understanding that pay heed. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant). And those who join that which Allâh has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained). And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed upon them, secretly and openly, and defend evil with good, for such there is a good end.” (13:19-22)

Al-Bukhâri and Muslim narrated on the authority of Abu Ayub Al-Ansari ؓ that he reported that a man had asked the Messenger ﷺ saying: “O Messenger of Allâh ﷺ! Tell me about what (qualifies me to) enter Paradise and draws me away from Hellfire.” The Prophet ﷺ replied:

«لَقَدْ وَفَّقَ» أَوْ قَالَ: «لَقَدْ هُدَيْتُ كَيْفَ قُلْتُ» فَأَعَادَ الرَّجُلُ فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللَّهَ وَلَا تَشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ ذَا رَحِمِكَ» فَلَمَّا أَذْبَرَ قَالَ النَّبِيُّ ﷺ: «إِنْ تَمَسَّكَ بِمَا أَمَرْتُ بِهِ دَخَلَ الْجَنَّةَ».

“He has been granted success”, or he ﷺ said: “He has been guided.” Then he asked the man: “what did you say?” The man then repeated his question. Thereupon the Prophet ﷺ answered: “You worship Allâh without taking partners with Him, establish the prayer, pay your *Zakât* dues, and keep the ties of your

kinship.” After that the man left. Then the Prophet ﷺ said: “If he holds fast to what I commanded him, he will enter Paradise.”
(*Al-Bukhâri*)

Keeping ties with one's relatives is a cause for lengthening his lifetime and increasing his provision. The Prophet ﷺ said:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

“He who desires to be granted more provision and that his lifetime to be prolonged, should treat his kith and kin well.”
(*Agreed upon*)

The Messenger of Allâh ﷺ also said:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ فَقَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ وَأَقْطَعَ مَنْ قَطَعَكَ. قَالَتْ: بَلَى. قَالَ: فَذَاكَ لَكَ.»

“Allâh, the Most High, created the creation. After He finished that, *Ar-Rahm* (the ties of kinship) rose up and said: ‘At this place I seek refuge with You from all those who sever me.’ Allâh said: ‘Yes. Are you not satisfied that I keep the ties with him who keeps you and sever the ties with him who severs you.’ *Ar-Rahm* then said: ‘I am satisfied.’ Allâh said: ‘You are to be given what you asked for.’”

The Messenger of Allâh ﷺ also said:

«الرَّحِمُ مُتَعَلِّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ.»

“*Ar-Rahm* (the ties of kinship) is holding onto the Throne and saying: He who keeps me, may Allâh ﷻ keep ties with him, yet whosoever severs me, may Allâh sever the ties with him.”
(*Agreed upon*)

The Messenger of Allâh ﷺ had showed that taking care of *Ar-Rahm* and keeping ties with them is to be more rewarded than the freeing of

slaves. *Al-Bukhâri* and *Muslim* narrated on the authority of Maymounah رضى الله عنها, the Mother of the believers that she said:

يَا رَسُولَ اللَّهِ أَشْعَرْتَ أَتْنِي أَعْتَقْتُ وَلَيْدَتِي. قَالَ: «أَوْ فَعَلْتِ؟» قَالَتْ: نَعَمْ. قَالَ: «أَمَّا إِنَّكَ لَوْ أَعْطَيْتَهَا أَخْوَالَكَ كَانَ أَكْبَرَ لَأَجْرِكَ».

“O Messenger of Allâh ﷺ! Have you noticed that I freed my slave-girl?” He ﷺ said: “You did?” she said: “Yes” He said: “If you had given her to your maternal uncles, it would have been of a greater reward for you.”

O people, some people do not visit their relatives or keep contact with them except when the relatives visit first. This is not how a Muslim should keep the ties of kinship. This is rather called; returning a visit; since it is normal for an intact human nature to give rewards for good behavior and benevolence whether they were done by a relative or otherwise. The Prophet ﷺ said:

«لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنَّ الْوَاصِلُ إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا»

“He who rewards for a good deed being done to him by a relative (mainly by returning a visit), is not the one who upholds the ties of relationships. It is he who keeps the ties with those relatives even when they sever the ties of kinship with him.” (*Al-Bukhâri*)

I exhort you to keep this tie with your relatives uncut, even if they boycott and abandon you. The great reward will certainly be yours, not theirs.

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلَهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَلَيْهِمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «إِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفِهُمُ الْمَلَّ - أَيِ الرَّمَادِ الْحَارِّ - وَلَا يَرَاكَ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ - أَيِ مُعِينٌ عَلَيْهِمْ - مَا دُمْتَ عَلَى ذَلِكَ».

A man called on the Prophet ﷺ and said: “O Messenger of Allâh, I have relatives with whom I keep ties with, but they sever relations with me. I treat them kindly, yet they are bad towards me, and I am patient with them, whereas they treat me badly and roughly.” Upon hearing that the Prophet ﷺ said: “If

you are as you say, it is as if you are applying hot ashes to them and you will always have a supporter from Allâh against them so long as you keep doing what you are doing.”

O believers, beware of abandoning your relatives (especially your female relatives), as it is a reason for Allâh’s curse and punishment. Allâh ﷻ says:

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۚ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ۖ ﴾

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.” (47:22,23)

Allâh ﷻ also says:

﴿ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۖ ﴾

“And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e., Hell).” (13:25)

Allâh ﷻ has insured *Ar-Rahm* (the ties of kinship) to sever and abandon everyone that severs and abandons them. Allâh ﷻ has insured *Ar-Rahm* to withhold his favors from him who severs their ties, *Ar-Rahm* becomes contented announcing while holding onto the Throne: “He who severs my ties shall be severed.”

Jubayer bin Mut’im ؓ narrated that The Prophet ﷺ had said:

« لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ ».

“He who severs the tie of kinship, shall not enter Paradise.”
(Agreed upon)

The worst severance of ties is when one severs the ties with one’s

parents. Then comes the severance of ties with the closest relatives. For this, the Prophet ﷺ said:

قَالَ النَّبِيُّ ﷺ: «أَلَا أُنبِّئُكُمْ بِكَبِيرِ الْكَبَائِرِ» ثَلَاثَ مَرَّاتٍ. قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَافُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ».

“Should I not tell you the greatest of the major sins?” repeating three times; the Companions said: “Yes, indeed O Messenger of Allâh.” He said: “Taking partners with Allâh ﷻ and being defiant and ungrateful towards your parents.”

It is such a great sin that it is ranked next to *Shirk* (taking partners with Allâh in worship). You are ungrateful to your parents when you cease to treat them kindly or honor them. Worse than that is when you do not only stop being kind and benevolent with them, but also become rebellious towards them. You moreover, become aggressive and oppressive with them whether directly or indirectly. Both *Al-Bukhâri* and *Muslim* narrated on the authority of Abdullah bin amar ؓ that the Prophet ﷺ said:

«مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ». قَالُوا: يَا رَسُولَ اللَّهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ الرَّجُلُ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ».

“It is from the major sins when one curses his parents.” The Companions said: “Is it possible that a man curses his parents?” He ﷺ answered, “Yes, it is. A man curses another man’s father, so the latter curses the first man’s father and mother.”

The Companions could not fathom the possibility of someone cursing his parents directly. It is indeed unfathomable because it goes against all the norms of decency. Therefore, the Prophet ﷺ explained that this might occur directly or indirectly when someone causes another to curse his parents, simply by cursing their parents. ‘Ali ؓ narrated that the Prophet ﷺ had taught him four words (statements):

«لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا، لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ»

“Allâh curses him who slaughters (cattle, sheep, livestock) in the

name of something other than Allâh. Allâh curses him who curses his parents. Allâh curses him who gives sanctuary and shelter for an innovator in Islam (the one who starts a *Bid'ah*). Allâh curses him who changes the ownership of land (tyrannically).”

O servants of Allâh! You, who believe in Allâh ﷻ and His Messenger ﷺ, examine your situation! Have you done what is required of you regarding your relatives? Are you honoring the ties of kinship? Are you kind to them? Do you smile at them? Do you show them the best of you when you meet them? Do you pay them what they deserve from you in love, reverence and honor? Do you visit them when they are healthy or ill to show them that you care? Do you help them financially when they are in need?

Some people do not perceive their parents who reared them and took care of them except disrespectfully. Some would honor their wives and dishonor their mothers, be close to their friends and far from their fathers. When they have to visit their parents, they feel like they are sitting on live coals. They will feel so uncomfortable and their stay there will seem to last forever. The moment will be like a whole hour or even longer. If he has to talk to them, he will do so but forcibly. He would never confide to them any secret or even speak to them about any important matter. By doing so, those people deprive themselves of the pleasure and reward they could have attained had they been benevolent and righteous children for their parents.

Furthermore, some people do not see their relatives as relatives and do not treat them the way they deserve to be treated. They would start a fight with them over any little thing and fall out with them over trivial matters. As for fulfilling their commitments towards their relatives, this may never happen which means they would never keep the ties of kinship with them, never speak to them, and definitely never help them financially when they need it. Even if these people were wealthy and their relatives were poor and unable to help themselves. The scholars say that if a person can inherit from a relative of his, then he is obligated to help his relative if he is in need. Concerning this, Allâh ﷻ says:

﴿وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ﴾

“And on the (father’s) heir is incumbent the like of that (which was incumbent on the father).” (2:233)

This means a share similar to the father’s obligation regarding spending on the needy dependant. If, after that the person becomes stingy and does not fulfill his obligation, he will regret it on the Day of Judgement whether the dependant asks for his right or feels shy to do so.

O servants of Allâh! Fear Allâh and preserve your ties with your relatives! Do not terminate your relationships with them and always remember what Allâh ﷻ has prepared for those who strive to keep the ties of kinship! Likewise, remember what Allâh ﷻ has also prepared for those who sever these ties.

With this, I conclude my speech and ask Allâh ﷻ to forgive all of our sins. Seek His forgiveness for He is the All-Forgiving, the Most Merciful.

The Neighbor's Rights

All praise is for Allâh ﷻ Who ordered us to keep the ties of kinship intact and forbade us from being ungrateful. He further confirmed the right of a Muslim over another Muslim. The neighbor has a right over his neighbor even if he is not a Muslim or is a sinner.

We praise Allâh ﷻ and put our trust in Him. I bear witness that there is no god worthy of worship except Allâh ﷻ Alone having no partners with Him. He is the Creator who created everything other than Himself.

May peace and prayers be upon our Master Muhammad ﷺ who spoke the best of speech. May peace and blessings be upon him, his family, his Companions who fulfilled all of the people's rights required from them and upon every one that follows their guidance.

O servants of Allâh, the neighbor's right is proven in many Verses of the Qur'ân and *Ahadith*. It was even said that the angel Jibreel kept emphasizing upon Muhammad ﷺ the importance of the neighbor's rights until the Prophet ﷺ developed an impression that Jibreel was going to prescribe a share in the inheritance for the neighbor. No one harms his neighbor except an ill-mannered person who is wicked and evil. The Prophet ﷺ said:

«وَاللّٰهُ لَا يُؤْمِنُ، وَاللّٰهُ لَا يُؤْمِنُ، وَاللّٰهُ لَا يُؤْمِنُ، « قِيلَ: يَا رَسُولَ اللّٰهِ لَقَدْ خَابَ وَخَسِرَ، مَنْ هُوَ؟ قَالَ: «مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ» قَالُوا: وَمَا بَوَائِقُهُ؟ قَالَ: «شَرُّهُ».

“By Allâh, he does not believe. By Allâh, he does not believe. By Allâh, he does not believe.” It was said: “O Messenger of Allâh! Verily, he lost and failed. Who is he?” He said: “It is he whose neighbor does not feel safe from his *Bawaaiq*.” They asked: “What is his *Bawaaiq*?” He said: “His evil.” (*Agreed upon*)

The Arabs before and after Islam were proud of being kind to their neighbors. They even priced their houses according to how valuable their neighbor was. Furthermore, Islam has made it incumbent upon

Muslims to be kind and benevolent to their neighbors regardless of their neighbors' religion. It was even ruled that the wicked person is he whom people avoid for his ill-manners, terrible behavior and his harmful actions. The most disgusting and revolting neighbors are those who search for people's (and also their neighbor's) faults and deficiencies. They would not mind looking into people's privacy. Thus they cannot be entrusted with people's lives, religion, money, or property. The Messenger of Allâh ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

"He who believes in Allâh and the Last Day should show hospitality to his neighbor; he who believes in Allâh and the Last Day should show hospitality to his guest; and he who believes in Allâh and the Last Day should speak good or remain silent." (*Agreed upon*)

«الْمُؤْمِنُ مَنْ أَمَنَهُ النَّاسُ، وَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ الشُّوَّاءَ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمُرُ جَارُهُ بِوَأْتِقَهُ».

"The believer is he who the people feel safe with. The Muslim is he who the Muslims are protected from his tongue and hand. The Emigrant is he who abandons evil. By Him in Whose Hand is my soul, he will not enter Paradise whose neighbor is not secure from his evil."

O Muslims, it is really shameful to go to sleep with a full stomach while your neighbor is hungry. It is shameful to always wear new clothes, yet be so stingy that you would not even give your neighbor your used clothes to cover his nudity. It is shameful to enjoy all the good things you have — food, clothes, perfume, and much more — while your neighbors long for bones and dry bread. Are you aware of what the Prophet ﷺ said regarding giving things away to your neighbors even if it were a little thing? He ﷺ said:

«أَلَا لَا تَخْفِرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ فَرَسَنَ شَاةً».

“Certainly, a woman should not belittle what her neighbor gives her, even if it is a sheep’s intestines.”

He ﷺ addressed Abu Dhar رضى الله عنه, saying:

«يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا وَتَعَهَّدْ جِيرَانَكَ».

“O Abu Dhar! When you cook, add more water (i.e., to make enough soup) and take care of your neighbors (by sending them some of it).”

O brothers in Islam, your neighbor has rights upon you, which you must fulfill! These rights are easy to fulfill; I shall mention them as a reminder. When you meet with him or run into him accidentally, you should greet him by saying *Salâm* (*Assalamo Alaikum*). When he falls sick, you should visit him. When he dies, you should attend his funeral and look after his children after his death as if it were their father looking after them. You must stand by him in happiness, grief, hardship and ease. The Prophet ﷺ said:

«خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِجَارِهِ».

“The best of companions with Allâh is the one who is good to his companion, and the best of neighbors with Allâh is the one who is good to his neighbor.”

O Muslims! It is prohibited for you to peek into your neighbor’s house, especially while he is not paying attention. It is prohibited for you to cheat him (by having relations) with his wife. You should know that he, who looks into his neighbor’s house without his permission, would have his eyes filled from Hellfire. It is forbidden upon you to try to listen to what your neighbor says in his house like spies do, which would make him insecure with you being his neighbor and never trust you with what he says or does.

If you are not able to be good and kind with your neighbor or acknowledge his favor upon you, then do not harm him and keep your

evil away from him. Let him relax in his home and visit him when he invites you. When he consults you, advise him. If he is oppressed, give him your help, support and defense. Yet if he is the oppressor, help him by stopping him from oppression. If he does well, hail and compliment him and if he does wrong, pardon him. If he corrupts, do not approve of his corruption and remember that on Judgement Day many will be grabbing their neighbors, each one saying: "O Lord! This is my neighbor who closed his door in my face and deprived me of his good advice while witnessing my evil."

قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّ فَلَانَةَ تُذَكِّرُ مِنْ كَثَرَةِ صَلَاتِهَا وَصِيَامِهَا، غَيْرَ أَنَّهُا تُؤْذِي جِيرَانَهَا، قَالَ: «هِيَ فِي النَّارِ» قَالَ: يَا رَسُولَ اللَّهِ فَإِنَّ فَلَانَةَ تُذَكِّرُ مِنْ قَلَّةِ صَلَاتِهَا وَصِيَامِهَا، وَإِنَّهَا تَتَصَدَّقُ بِالْأَنْوَارِ مِنَ الْأَقِطِ وَلَا تُؤْذِي جِيرَانَهَا، قَالَ: «هِيَ فِي الْجَنَّةِ».

"A man asked the Prophet ﷺ about a woman who made many prayers and fasted much. Yet she would hurt her neighbors. The Prophet ﷺ answered: 'She is in the fire of Hell.' The man asked again about another woman who only did her obligations in terms of praying and fasting, yet she gave charity with big pieces of *Aqit* (yogurt or cheese) and never harmed her neighbors. The Prophet ﷺ said: 'She is in Paradise.'"

The Prophet ﷺ said:

«أَرْبَعٌ مِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيءُ، وَأَرْبَعٌ مِنَ الشَّقَاوَةِ: الْجَارُ السَّوُّ، وَالْمَرْأَةُ السَّوُّ، وَالْمَرْكَبُ السَّوُّ وَالْمَسْكَنُ الضَّيِّقُ».

"Four are from happiness: a good wife, a spacious residence, a good neighbor and a comfortable vehicle. And four are from misery: a bad neighbor, a bad wife, a bad vehicle, and a small (stifling) residence."

Allâh ﷻ likes the neighbor who is patient upon his neighbor's harms until one day Allâh ﷻ will help him, either by moving him away from that neighbor or by that neighbor's death. It is idiocy and stupidity for

people to file complaints with the authorities against their neighbors for the bickering and quarrels that occur among the women or children. The Prophet ﷺ also forbade building walls or raising the houses so high that such would cause harm for the neighbor and might block the wind from reaching the neighbor's property or expose of the neighbor's privacy. The Prophet ﷺ used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجَارِ السَّوِّءِ فِي دَارِ الْمَقَامَةِ، فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ».

“O Allâh, I seek refuge with you from the bad neighbor in a permanent residence, as the neighbor in the nomadic residence is always moving (i.e., he does not stay in one place).”

The Prophet ﷺ said:

«إِتَّقِ الْمَحَارِمَ تَكُنْ عَبْدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تَكْثِرِ الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكِ تُمِيتُ الْقَلْبَ».

“Beware of the prohibitions then you are the best of worshippers. Be satisfied with which Allâh has given you, then you are the richest of people. Be kind to your neighbor, then you are a believer. Love for the people what you love for yourself, then you are a Muslim. And do not laugh too much, for laughing too much kills the heart.”

Some people do not care about others if they themselves are comfortable. They would not mind if all the people were annoyed by them and angry with them. They would not mind even if their reputation was hurt so long as they satisfy their lusts and joys. Their lusts and desires are fulfilled and their needs are met, so it does not matter if all these were satisfied at the expense of their honor, dignity, or reputation. For that reason, these people are despised by others, hated by their neighbors and have a disgusting reputation among their peers. The Prophet ﷺ said:

«إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ».

"If you feel no shame, then do whatever you wish."

He ﷺ also said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا مَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُسْلِمُ عَبْدٌ حَتَّى يُسْلِمَ قَلْبُهُ وَلِسَانُهُ وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بِوَأَيْفِهِ».

"Allâh has divided your manners among you as he has divided your provisions. Verily Allâh gives (the pleasures of this) life to whom He loves and whom He does not. Yet, He does not give the faith except to whom He loves. He who is given the faith, verily Allâh has loved him. By Him in Whose Hand is my soul, a person does not become a Muslim until his heart and tongue submit and surrender (to Allâh), and does not believe until his neighbor is safe from his evil."

May Allâh make you and me among the best of his creatures, and may He bless us all with the good favors and provisions that he bestows upon us. May He protect you and me from harming the neighbor and from ignoring his rights upon us.

Allâh ﷻ says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا﴾

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful." (4:36)

The danger of false Testimony

All praise is for Allâh, the Omnipotent Who is well acquainted with everything; nothing shall be hidden or concealed from Him. He even knows what one might think to himself, what may be whispered within his soul, what he conceals and what he utters.

I praise Allâh. He commanded us to keep our tongues away from giving false testimony or speaking vulgarities. I ask Him to guide us to always speak the truth in ease and difficulty. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners. I also bear witness that Muhammad ﷺ is His slave and Messenger, who gave the truthful ones the great tiding of the Gardens that under which rivers flow and warned the liars of a gloomy destructive destination—the Fire. May peace, and blessings of Allâh be upon Him, his family, and Companions who were truthful in speech and action and in staying away from deviation and going astray.

O Muslims, fear Allâh ﷻ and listen carefully to His Words, with hearts that are open to receive the truth and righteousness and hence follow them. Allâh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا﴾

“O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you).” (4:135)

O servants of Allâh, Allâh ﷻ commands you to adhere to *Al-Qist* (justice) and that your testimony should be in favor of the truth and justice whether for a person or against him. Your testimony should be offered for the sake of Allâh ﷻ who wants you to testify according to the truth without altering or tampering with it. May Allâh ﷻ have mercy on you. In your testimony as well as in your sayings, seek the

truth-the pure truth. If you do so, you cement the foundation of security. Do not make yourselves vulnerable to emotions; do not make your testimony be affected by your awe towards your family relations. Do not be biased towards a rich person for his wealth or a needy one because you sympathize with him. You must know that Allâh is more entitled in looking after His servants than you are. Don't you ever think that a truthful testimony leads to mischief. No, it is always a blessing even though it may appear otherwise.

O servants of Allâh, a truthful testimony is not offered except by those who are highly honored, endowed with dignity and faithfulness that makes them refrain from testifying for the purpose of gaining an interest in this *Dunya* (life or vanities of this world) which will eventually vanish. Those are the honored ones who look forward to Paradise, to the sealed nectar whose seal is musk. For this, may Allâh ﷻ have mercy on you, you must endure any difficulty you may encounter when offering your testimony regardless of what difficulty it may be, such as when you have to wait in the court room or when you make someone angry with you. You must also know that failing to offer this testimony when you can offer it truthfully is a great sin (which Allâh ﷻ described as a sin of the heart). Allâh says:

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبًا﴾

“And conceal not the evidence, for he who hides it, surely, his heart is sinful.” (2:283)

O servants of Allâh ﷻ! The heart is the source of piety or corruption. Thus if the heart is sinful, what is left of man to be righteous? So do not conceal the testimony because concealing the testimony and the evidence it entails will bring about evil to all mankind, whom you are obligated to bring goodness for and protect from evil.

O servants of Allâh! If ceasing to offer the truthful testimony is deemed harmful for the humanity and destructive to its balance, there is something that may be considered even more harmful and destructive. Do you know what that is? It is a terrible crime and a great catastrophe! It is the false testimony, which is almost tantamount to

Shirk (taking partners with Allāh ﷻ). It is the false testimony that is a threat to our wealth, security and well-being. It indeed destroys homes, kills dear and innocent ones and violates obvious rights. Once it spreads within a nation, it spreads chaos and causes people's whims to control their lives. This and many other dangers are the outcome of the false testimony. The Messenger of Allāh ﷺ has warned us of it when he said:

قَالَ النَّبِيُّ ﷺ: «أَلَا أُنبِّئُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ». وَكَانَ النَّبِيُّ ﷺ مُتَكِنًا فَجَلَسَ ثُمَّ قَالَ: «أَلَا وَشَهَادَةُ الزُّوْرِ أَلَا وَقَوْلُ الزُّوْرِ».

“Shall I not tell of the most major sins? Taking partners with Allāh, being rebellious towards your parents, and murder.” The narrator of the *Hadith* said: ‘The Prophet ﷺ was reclining, but he sat up and said: “Indeed, the false testimony, verily the false testimony.” The narrator proceeded saying the Prophet ﷺ kept repeating the last statement until they (i.e., the Companions) wished he would stop.”

So I warn you O Muslims! I warn you against the giving of false testimony! It is an insult for the Muslim judges because it deceives them and keeps them away from finding the truth. It is also a leading astray for the one who is favored in this testimony because it will help him pursue sinning and aggression. It is an oppression against the one who is a victim of this testimony, because he has lost his right by being cheated by the one who falsely testified against him when he was badly in need of his support.

We admonish the witnesses who testify falsely to fear Allāh ﷻ and to repent for their wrong doings and turn to Allāh ﷻ for forgiveness. They should realize that they would be brought to stand before Allāh ﷻ, the Most Just. Allāh will even return the right of the victimized sheep from the aggressor one. They should repent to Allāh ﷻ before they are dragged into Hellfire along with the other criminals. I swear by Allāh that if they had known what Allāh had prepared for them in the Hellfire of torture and disgrace, they would have wished that their

tongues had been cut out before they ever spoke a word of their false testimony. So fear Allâh ﷻ O Muslims!

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh).” (17:36)

May Allâh ﷻ benefit all of us with the guidance of His Book. With this I conclude my speech and ask Allâh ﷻ to forgive all of our sins. Seek His forgiveness, for verily, He is the All-Forgiving and the All-Merciful.

Bribery

All praise is for Allāh. We praise Him, seek His aid and forgiveness. We further repent to Him and seek refuge with Him from the evil of ourselves and from our wrongdoings. Whomever Allāh guides none can lead astray, and whoever Allāh misguides none can guide him. I bear witness that there is no god worthy of worship except Allāh Alone, having no partner with him. I also bear witness that Muhammad ﷺ is His slave and Messenger. May the blessing and peace of Allāh be upon him, his family, his Companions and any one that follows in their footsteps until Judgement Day.

O people, fear Allāh and fulfill what he entrusted you with in all matters. Carry out these trusts with a pure intention and sincerity for Allāh ﷻ, submitting to Him and following His Commandments, and intending to remit yourselves from responsibility and correct your society. Allāh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَحُونُوا ءَمَنَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ
 ○ وَأَعْلَمُوا أَنَّمَا ءَمُولُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

“O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your *Amānāt* (things entrusted to you, and all the duties which Allāh has ordained for you). And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.” (8:27,28)

O you who believe! The trust you are entrusted with is not an easy matter. It is the religion, the responsibility of safeguarding it, the methodology and the way. It is a heavy burden and a great responsibility. It was offered to the heavens, the earth and the mountains, yet, despite their high strength and durability, they declined to bear it and were afraid of its consequences. Instead you, man, have bore it for the reasoning and understanding that Allāh ﷻ has created in you, and the knowledge, revelation and guidance He has made available to you. With the reasoning and understanding you may

recognize things and with the revelation and knowledge you may be guided and shown the right way. For this you were qualified to endure and fulfill the responsibilities of this trust. Therefore you must attend to the responsibilities of the 'trust' you bore completely and perfectly, so as to please your Lord and achieve the piety of your society. However, if you fail to keep it, the whole society shall suffer a great destruction in its body and disintegration in its ties.

O Muslims! In order to protect and safeguard this trust, Allâh ﷻ has prohibited every cause leading to its ruin or even its partial loss. He therefore, prohibited the practice of bribery, which is to give money to someone or forgive him from his dues for the purpose of accomplishing an unlawful gain. Allâh ﷻ says:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

“And eat up not one another’s property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.” (2:188)

Condemning the Jews, Allâh ﷻ says:

﴿سَمْعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ﴾

“(They like to) listen to falsehood, to devour anything forbidden.” (5:42)

Bribery is a form of *Suhut* (possessing something by a forbidden way) as was explained by Ibn Masud ؓ and others. Ibn Umar رضى الله عنهما narrated that the Messenger of Allâh ﷺ had cursed the briber and the one bribed. In different wording the *Hadith* says that the Messenger of Allâh ﷺ said:

﴿لَعْنَةُ اللَّهِ عَلَى الرَّاشِي وَالْمُرْتَشِي﴾

“The curse of Allâh shall be upon briber and the bribed.”

This *Hadith* could be a statement by the Prophet ﷺ (as stated directly in this translation) or an invocation against them to be expelled from the mercy of Allāh ﷻ as Satan was cursed, hence expelled from the mercy of Allāh ﷻ. (To convey this meaning, the translation may be changed into: “May Allāh curse the briber and the bribed.”)

O Muslims! The curse of Allāh and His Messenger is only deserved for doing a great evil and a detestable matter. Certainly bribery is one of the most corrupting practices on earth, for it is a form of changing Allāh’s verdict, neglecting people’s rights, establishing fraud and ruining what is right. Bribery is a great cause of corruption in the society and a betrayal of the ‘trust’. By practicing bribery, the briber wrongs himself, for he spends his money to gain an illegal achievement. On the other hand, the bribed wrongs himself by yielding to injustice and oppression against the commandments of Allāh ﷻ. Both of them usurp other people’s rights and take the possession of prohibited property. This shall not benefit them; it shall rather harm them and thus ruin their wealth or the blessing therein.

Judges and rulers can be the target of bribery, when they tend to favor the briber in their judgement and decisions against the truth. They do so at the expense of other people’s rights, for the sake of benefiting themselves through bribes. The executive officials may also be targets for bribery, when they neglect carrying out orders, or even worse than that, when they deliberately cease to execute verdicts, especially a court verdict against a criminal, all because of being bribed.

In employment, bribery has an impact in hiring someone at the expense of another who may be more entitled. For being bribed, the one in charge may pass the answers of the test, by which the employer decides who is to be hired, to the person who is only favored by bribery. A *Hadith* states something to that effect as the Messenger of Allāh ﷺ said:

«مَنْ اسْتَعْمَلَ رَجُلًا مِنْ عَصَابَةٍ - أَيْ طَائِفَةٍ - وَفِيهِمْ مَنْ هُوَ أَرْضَىٰ اللَّهُ فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ» .

“He who gives authority to a man from amongst a group, while

another from the same group is more pleasing to Allâh, has indeed betrayed Allâh, His Messenger and the believers.”
(Narrated by *Al Hakim* with a sound chain of narrators)

Bribery can also be involved in implementing projects. In this regard, a tender for a project is published, and one of the bidders may bribe the ones in charge, so he takes the project, despite that other bidders may be more honest and more proficient. Bribery can also be influential during conducting criminal investigations, as the investigators can be bribed to be lenient or even negligent in their investigations in favor of the culprits.

The Messenger of Allâh ﷺ said:

«مَنْ اسْتَعْمَلَنَا عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ».

“Whoever amongst you is appointed by us to a position of authority for a certain salary, anything he takes beyond that shall be deemed misappropriation.” (*Abu Dâwud*)

Al-Ghalul (misappropriation, stealing through abuse of authority) is a great sin. A man came to the Prophet ﷺ to tell him that someone had died a martyr, but the Prophet ﷺ said: “Nay! He is being dragged into the Fire for a garment he stole from the spoils of war.” (*Ahmed*, with a sound chain of narrators)

It is worth a moment of thinking to fathom how bribery can effect the decisions of the people in charge of educating our children. With bribery, a lazy student may be given or hinted the answers for the finals, or be allowed to cheat during the exam, then pass and take the place of another student who may be better and hardworking. This occurs because the people in charge are vulnerable to the temptation of the bribe.

O servants of Allâh! You now know the punishment of the briber and the bribed in the Hereafter, which is to be ousted from the mercy of Allâh, the Merciful. You also learned how corrupting bribery can be in the society. Should not this be a deterrent to every God-fearing and faithful believer who is also fearful of Allâh’s punishment and caring

about his religion and society, to not practice this evil? How could a man with reason strive to destroy and ruin his society? O Muslims! Actions can easily be taught and passed on from one group to another. If bribery spreads in one area of this society, it will spread quickly to all the other areas, and the one starting it will be the example for every one until the Day of Resurrection.

Fear Allâh, O servants of Allâh, and safeguard your religion and the trust you are shouldering the responsibility thereof. Think for a moment of which is better for you: to please Allâh by establishing His justice and protecting yourselves from falling in the mud of your lusts, or to be oppressors reclining to the deception of this earthly life and subsequently being subjected to the wrath of Allâh.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

I seek refuge with Allâh from Satan, the outcast.

“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and will be admitted to Paradise). Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh’s Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). So that Allâh will punish the hypocrites, men and women, and the men and women who

are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allâh, and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.” (33:70-73)

O Allâh! Guide us and protect us from the causes of ignorance and destruction! Save us from the defects of ourselves! Cause the last of our deeds to be the best and most righteous! And forgive all of us.

With this I conclude my speech and ask Allâh, the Almighty and the Sublime, to forgive all of our sins. So seek his forgiveness. He is All Forgiving Most Merciful.

The Detriments of *Khamr* (Intoxicants)

We praise Allâh that made permissible for his servants all the good and pure things, and impermissible all impure and harmful things. I bear witness that there is no god worthy of worship except Allâh Alone, having no partner with Him. He has bestowed his great favors and comprehensive bounties on His creatures. I bear witness that Muhammad ﷺ is Allâh's slave and elected and noble Messenger. May the peace and blessings of Allâh be upon him, his family, his Companions and everyone following in their footsteps.

O people! Fear Allâh and take delight in the good and pure things that Allâh has made permissible for you. Thank Him for this by fulfilling His rights upon you. With gratitude these bounties and favors shall continue and increase. Beware of what Allâh has prohibited you to eat or drink, for if they were any good for you, He would not prohibit them. He only prohibits what is harmful for you in your life and religion to have mercy on you, as He is the Generous One, the Merciful and the Compassionate. For this Allâh ﷻ had prohibited all the alcoholic and intoxicating beverages. This prohibition was relayed to us through the Book (the Qur'ân), the Messenger and the consensus of the Muslim Nation at large. The Messenger of Allâh ﷺ called these beverages the mother of all vices. He said:

«هِيَ مِفْتَاحُ كُلِّ شَرٍّ»

“It is the key for all evil.”

Allâh ﷻ says:

﴿رَجَسَ مِنْ عَمَلِ الشَّيْطَانِ﴾

“An abomination of *Shaitân*'s (Satan's) handiwork.” (5:90)

Furthermore, many *Ahadith* have been narrated stating the prohibition of all alcoholic drinks and warning of their dangers. These narrations also threaten those who drink them. One of these *Ahadith* is what Anas Ibn Malik رضي الله عنهما narrated saying:

لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشْرَةَ: عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا
وَالْمَحْمُولَةَ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَآكَلَ ثَمَنِهَا وَالْمُشْتَرِيَ لَهَا وَالْمُشْتَرَاةَ لَهُ.

“The Messenger of Allāh ﷺ had cursed ten people who have contact with *Khamr* (Intoxicants). He cursed the one who extracts it, the one for whom it is extracted, the one who drinks it, the one who carries it, the one to whom it is served, the butler, its seller, the one who benefits from its proceeds, its purchaser, and the one for whom it is purchased.”

All these people are cursed by the Prophet ﷺ, who also said:

«لَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ».

“He who drinks alcohol is not a believer at the time of drinking it.”

It was also reported that the Messenger of Allāh ﷺ had said:

«مُذْمِنُ الْخَمْرِ إِنْ مَاتَ لَقِيَ اللَّهَ كَعَابِدٍ وَثَنٍ».

“He who dies addicted to the intoxicants will meet Allāh (i.e. on Judgement Day) as an idol worshipper.”

He will also be forbidden from drinking the *Khamr* of the Hereafter as reported in a *Hadith*:

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَ فِي الْآخِرَةِ».

“He who drinks the intoxicants in this life will be deprived from drinking the *Khamr* of the Hereafter.”

The Alcoholic will not enter Paradise, as reported in another *Hadith* saying:

«لَا يَدْخُلُ الْجَنَّةَ مُذْمِنُ خَمْرٍ».

“He who is addicted to the intoxicants shall not enter Paradise.”

The Messenger of Allāh ﷺ also said:

«إِنَّ عِنْدَ اللَّهِ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْحَبَالِ» قِيلَ وَمَا طِينَةُ الْحَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ أَوْ عُصَارَةُ أَهْلِ النَّارِ الْقَيْحُ وَالْدَّمُ، وَمَنْ

شَرِبَ الْخَمْرَ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا.

“Allâh has vowed to make the drinker of intoxicants drink from *Tinat al Khabaal*.” It was asked: “what is *Tinat al Khabaal*?” He ﷺ said: “It is the sweat of the dwellers of the Fire or their puss mixed with blood. He who drinks the intoxicants will have his prayer rejected for forty days.”

Khamr is a name for every thing that intoxicates and dulls or excites the mind and faculties of man, regardless of its type or given name. The scholars of *Sharia*, the physicians, the psychologists, and the scientists attributed many disadvantages, harms and detriments to drinking intoxicants. The first and most important one is that it averts man from remembering Allâh ﷻ and performing his prayers. Being addictive, it makes man cling to it and not do anything else except that. Even when he is not drinking at that moment, yet his heart is attached and occupied by its awe. The second harmful matter attributed to intoxicants is the harsh punishment and warning that Allâh ﷻ has threatened the drinker with. Medically, a lot of harmful things could happen to drinkers, such as stomach problems, fitness problems—especially when they develop metabolic problems that are related to the body’s chemistry. That is why you see a lot of the drinkers with big stomachs. Many drinkers get old early and some of them develop cirrhosis and intestinal ulcers. Moreover, some of them become sterile. These are some of the physical harms that may occur to those who indulge in intoxicants. As for the psychological adverse effects of drinking, they can be summed up in the following: weakening of the intellectual ability, depression and terrible thoughts, insanity, paranoia and the desire for committing suicide. Drinkers do not behave normally amongst each other. They often fight and sometimes become dangerous psychopaths with the urge to hurt others regardless of their situation, whether they are under the influence or sober. Many of them fall into sinning easily, which means that drinking makes them lose their morality and self-control. That is why many of them have fallen into all kinds of sinning such as: fornication, sodomy and other major sins. Prophet ﷺ who called the intoxicants the mother of all sins, and

“the key of all evil.” Intoxicants hurt the drinker financially as well as because he spends every penny he earns on nurturing this detrimental habit. Thus, when he runs out of money, he becomes willing to do anything and sell any of his possessions, even his honor if he must, just to quench his thirst for this poison. The modern non-Islamic countries realized the dangers of the intoxicants and waged a war against them. They have established many special agencies to enlighten their people about the dangers of drinking and indulging in any intoxicating materials and then impress upon them to quit and keep away from these substances for the harmful moral, social and financial effects they have. However, Islam has warned against these substances for a long time. It even prescribed certain punishment in this life and the Hereafter for indulging in them. All Muslims are now aware of this punishment as stated in a *Hadith* that the Prophet ﷺ had said:

«إِذَا سَكِرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ، فَإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ» .

“If he gets drunk, lash him; if he gets drunk again, lash him; and if he gets drunk (a third time), lash him. Then if he gets drunk a fourth time, kill him.”

When the intoxicants were first forbidden, the Messenger of Allāh ﷺ ordered all the containers and barrels of wine to be broken and poured on the streets of Al-Medina. ‘Umar رضى الله عنه also burned the house of a man whose name was *Ruwayshid* (little pious one), who used to sell wine from his home. ‘Umar رضى الله عنه called him and said to him: “You are not *Ruwayshid*. Rather you are *Fuwaysiq* (little criminal) Hashish is one of the intoxicants. It is even worse in terms of adulterating the intellect, and the morality of the abuser. He will display signs of femininity and lack of jealousy. Thus a man, who is addicted to hashish, loses his masculinity, jealousy and even his sexual prowess. May Allāh save us all from perversion in our behavior and ethics, and from the wickedness of our deeds and desires. May Allāh protect us from the defects and diseases of our hearts. O Allāh! Guide us all to repent and regret our sins, and to return to You!

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوا
لَعَلَّكُمْ تَفْلِحُونَ ۝ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوُونَ ۝ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا
فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى رُسُولِنَا الْبَلَاءُ الْمُبِينُ﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân*’s (Satan’s) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain? And obey Allâh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*) and fear Allâh. Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way.” (5:90-92)

May Allâh ﷻ bless us all with His Book and benefit us with its *Âyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all our wrongdoings. So seek His forgiveness as He is the All Forgiving Most Merciful.

The Punishment for Fornication and Sodomy

All praise is due to Allâh ﷻ for prescribing punishments for the sinners and aggressors, so as to be a deterrent to other sinners and aggressors. I testify that there is no god worthy of worship except Allâh Alone, having no partner with Him. Verily, He is the King, and the Absolute Truth. I also testify that Muhammad ﷺ is His slave and Messenger. Verily, he is the best of prophets and the leader of reformers. May the peace and blessings of Allâh be upon him, his family, his Companions and every one that follows in their footsteps until the Day of Recompense.

O people! Fear Allâh, the Most High, and acknowledge Allâh's favor upon you when He chose for you this great religion that combines mercy with wisdom. The mercy is in rectifying people and the wisdom is in following the straight path that leads to the solemn goal.

O people! It is human nature to have tendencies and inclinations that differ from one person to another. Some would have inclination to goodness and righteousness, and some to evil and falsehood. In this regard.

Allâh says:

﴿إِنَّ سَعْيَكُمْ لَشَتَّى﴾

“Certainly, your efforts and deeds are diverse (different in aims and purposes).” (92:4)

In order to curb the wickedness of the soul, its perverted propensities, and the evil actions that result therefrom, Allâh ﷻ, the Judge, the Merciful, the All-Acquainted and the Compassionate has prescribed several punishments as penalties for committing certain crimes. These penalties deter the aggressors, rectify the corrupted and straighten up the crooked. They are also prescribed to make amends for the crimes and the sins committed, as Allâh ﷻ does not gather two punishments against a sinner. His punishment in this life will make amends for the

sin he committed and thus not be punished in the Hereafter. For almost every crime there is a penalty. A thief shall have his hand amputated, because he mostly uses his hands to steal with. The highway robbers shall be killed if a murder is involved in their operation. But if they only steal, their hands and feet shall be amputated in a way that the right hand and the left foot are cut. It is noteworthy to say that the punishment is connected to the limbs that are mostly used in the crime. In the case of the highway robbers, the feet and hands are the most used in the crime so the punishment involves their amputation. The penalty for slander and accusing someone in his honor is eighty lashes, so that the accuser will be deterred and the honor of people will be kept intact. The punishment for drinking wine (*Khamr*) that The Messenger of Allâh ﷺ described as “the mother of all sins” and “the key of all evil,” shall be a great deterrent to the drinker that he wants to drink it. The two gruesome crimes that are destructive to the morality, hence to the society itself, are fornication and sodomy. Being very revolting and ugly, Allâh ﷻ has prescribed great penalties for both. The penalty for fornication is stoning to death if the perpetrator is *Muhsan*. A *Muhsan* is a man or a woman who is married by a legal marriage contract and has already had a sexual intercourse through that marriage. After being stoned to death, the Muslim perpetrator is to be given a complete Islamic burial. On the other hand, a non-*muhsan* (who was not married at the time of the crime), should be lashed a hundred lashes and expelled out of the country for a whole year.

The above mentioned penalty is for fornication that involves penetration of the man’s member into the woman’s vagina. However, there are other types of fornication or adultery that is sinful and punishable in the Hereafter. Those types may also lead to the major one. They are the adultery of the limbs, and organs. That was indicated in a *Hadith* in which the Messenger of Allâh ﷺ says:

«الْعَيْنَانِ زِنَاهُمَا التَّنْظَرُ، وَالْأُذُنَانِ زِنَاهُمَا الْأَسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ،
وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرَّجُلُ زِنَاهَا الْحُطْيُ، وَالْقَلْبُ يَهُوِي وَيَتَمَنَّى.»

“The adultery of the eyes is to look (at what is forbidden). The adultery of the ears is the listening. The adultery of the tongue is the speech. The adultery of the hand is the striking. The adultery of the foot is the walking and the heart desires and wishes.”

Sodomy is the anal intercourse between two males. It is an obscene, disgusting and detested crime. It is destructive to both morality and manhood. It corrupts the society and kills its morale. It is the cause for the demise of goodness and blessings on the one hand. On the other hand it brings about evil, calamities and catastrophes. It is the tool with which destruction, ruin, disgrace, and humiliation are being cemented. The reason rejects it. The intact human nature despises it. The laws of the heavenly religions prohibit it and warn against it. Sodomy is indeed a great detriment and oppression against the two parties of this crime and against the society itself. It is oppression against the dominant party, who is taking the masculine role, for the disgrace he brought to himself, and that led to his death and ruin. It is oppression against the inferior party, who is taking the feminine role, as he degraded himself and consented to put himself down and destroy his honor by ruining his manhood. He agreed to be perceived as a woman amongst men, so he has been and will be humiliated and disgraced until the day he dies. It is again oppression against the society at large, for the catastrophes and calamities this ugly crime brings to it. Allâh ﷻ mentioned what happened to the people of Lut in the Qur’ân. Their torment was sent down to them from the sky, as Allâh ﷻ turned their town upside down and rained on them stones of baked clay, thereafter, He said (referring to their torment, and how it is not far from befalling any people that do what they did):

﴿وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٌ﴾

“...and they are not ever far from the aggressors (and the wrongdoers).” (11:83)

O Muslims! When the society in which sodomy has spread goes unpunished, it means that Allâh ﷻ is preparing a greater punishment than just being destroyed and demolished. This new punishment involves the deterioration of the hearts, the blindness of the insights,

and the adulteration of the intellects, thereafter, each member of the society will see evil and obscenity as good and purity, and vice versa. However, if Allâh ﷻ appoints strong, trustworthy, and just governors and rulers for this society, they shall say the truth and abide by it; they shall also practice what Allâh has entrusted them with, without fearing any power or giving in to any special interest groups. Only then will the society be pious and well guided.

O Muslims! As sodomy is one of the most gruesome and detested crimes, the punishment for doing it, is also one of the harshest penalties; it is the capital punishment. The Messenger of Allâh ﷺ said:

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلٍ لُّوطٍ فَأَقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ» .

“If you ever see anyone doing what the People of Lut used to do, then kill the two parties of sodomy.”

The companions of the Prophet had unanimously agreed on implementing this *Hadith*, as the scholar of Islam, Ibn Taymiyyah, had reported. He said that the Companions of the Messenger of Allâh ﷺ had never differed with each other on the ruling about the sodomites, which is to kill both parties. However, they only differed on how to kill them. Some of them said the two must be stoned with rocks, others said the two must be taken to the highest place in town and thrown down from there, or to be burnt to death. Nonetheless, both of them are to be executed if they did what they did willingly, regardless of being *Muhsan* (married) or not. The punishment is obviously hard, but the crime is of a harder effect on the society if the culprits are let go unpunished. They should not be let live in the society, for the epidemic they could spread is overwhelming. Imagine a society with a bunch of homosexuals and sodomites living in it. It will be a society without chastity, morality, or virtue, because these values will be executed and killed. Certainly, executing those sick and dangerous sodomites is much better and safer for the society than executing morality, chastity and virtue.

O Muslims! As members of an Islamic society, which is based on religious and moral values (Praise be to Allâh), we must strive to hold

fast to our religion and to be endowed with the virtuous morals. All of us, whether citizens, authorities, or rulers, must strive to stop the corrupted people to safeguard the society from their corruption. We must take all precautions and purge the society from the places of corruption, where the corrupted meet and pollute. Every parent should watch out for his/her children, where they go and spend their time, and who their friends are. Every head of a family must prevent the women of his household from going out in indecent or ornamented clothes, or with perfume on, which attracts people to look at them. He should look after the members of his household not to socialize with people who have bad reputation regarding their behavior, for they might be influenced by it. Every neighborhood should make sure not to let any corrupted people live in it, and frequently check for the sources of corruption. All citizens must cooperate in preventing obscenity and corruption from dwelling in their society. Once every father safeguards his household, every neighborhood watches out to prevent corruption in it, every governor protects his country, then when all of this cooperation takes place, goodness and righteousness will prevail and happiness will settle. Yet, if they all neglect their duties and their trust, they will lack happiness and goodness as much as they neglect their duties. Allâh ﷻ says:

﴿وَالَّذِينَ يُؤْتُونَ بِآيَاتِنَا لَا نُضِيعَ أَجْرَ الْمُصْلِحِينَ﴾

“And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds.”(7:170)

May Allâh ﷻ bless us all with His Book and benefit us with its *Âyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoings. So seek His forgiveness, as He is the All-Forgiving, Most Merciful.

The Danger of Backbiting and Slander

All praise is for Allāh, the All-Acquainted of what we conceal and what we reveal. Nothing on the earth or in the heaven is concealed from Allāh. I praise Allāh the way the one whose defects preoccupy him so much so that he can not look at other people's defects. I thank Him and seek his forgiveness. I testify that there is no God worthy of worship save Allāh alone having no partner with Him, and I testify that Muhammad is His slave and Messenger. May the peace and blessings be upon him, his family and his Companions, who listened to the lessons and admonishment and followed the best of them. If they passed by some evil talk, they passed by with dignity. May the same blessings be upon anyone following on their footsteps, who keeps his soul and tongue away from harming any Muslim.

O Muslims! Fear Allāh and do not throw yourselves into backbiting and slander. These two qualities are so dangerous that they destroy the brotherly relationships and the Islamic bonds among Muslims. It only takes one of the two qualities to divide a nation, separate between the hearts of its people, and disclose its weakness to its enemy so that it becomes vulnerable to any of the enemy's attacks. *Al-Namimah* is to tell someone what another has said about him for the sake of setting the two of them against each other. This gossip has brought misfortune to humanity, and been the cause of too many disasters. How many a time did gossip sow dissention between the man and his brother, the man and his wife and the man and his friend? Upon which, love turns to hatred and serenity turns to distress. Knowing that gossip is the enemy of peace, harmony, and agreement, and the cause for hatred and feud, how could someone not imagine what it does among friends, brothers and family members? Many scholars have considered it from the types of magic. Ibn Abdul-Barr reported from Yahya Bin Kathir that he said: "The slanderer and liar ruin in one hour what a magician can not ruin in a whole year." So you who possess superb souls, save your souls from falling into these low manners. Slander and gossip are two of the lowest and most repulsive behaviors. They are indeed the

qualities of the mean and contemptible people, who violate other people's privacy and spread their secrets. Too many intact houses were destroyed, too many families were disunited, and too many innocent souls were dissipated, all because of gossip and slander.

For this people must verify any information and allegations that come across, especially when the transmitter is one of those talebearers. In this regard Allâh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمِجْهَلِكُمْ فَلَصَّحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾

“O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” (49:6)

So do not be deceived by informants and talebearers, for if they are telling you about someone, next time they will tell about you. A talebearer is also a traitor even when honest. He is negligent of all the divine teachings, which condemned his behavior, and threatened those who slander and walk about with calumnies. He does not fear being prevented from entering Paradise. The Messenger of Allâh ﷺ said:

«لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ»

“He who spreads calumnies shall not enter Paradise.”

He also said:

«أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ؟ الْمَشَاوُونَ بِالنَّمِيمَةِ»

“Shall I not tell you who the most evil among you are? Those who walk about with calumnies.” (*Ahmed*)

Backbiting is your mentioning of your Muslim brother behind his back something that he hates, whether this thing is related to his appearance or behavior, and whether it is true or a lie. The Messenger of Allâh ﷺ was once asked about backbiting, upon which he replied:

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» فَقَالَ رَجُلٌ أَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ :

«فَإِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ».

“...It is your mentioning your brother with what he hates.” A man then asked: “What about if what I said about him is true?” The Prophet said: “If he is like what you said, then you have backbitten him. Yet, if he is not, then you have slandered him.”

Fear Allâh! O servants of Allâh! Do not stain your manners and behavior with backbiting, for Allâh ﷻ has indeed forbidden you to do so as He said:

﴿وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا﴾

“And do not backbite one another.” (49:12)

He then depicted the backbiter in a very ugly scene that provokes disgust: a man eating from the flesh of his dead brother. Allâh ﷻ said:

﴿أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مِمَّا فَكَرِهْتُمُوهُ﴾

“Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).” (49:12)

O servants of Allâh! Can a normal person who has dignity and faith tolerate eating from meat that is a human's flesh which belongs to a dead person and this person is his brother? (That is precisely how ugly the depiction of backbiting is.)

O Muslims! Stay away from all these vices. Purify your speech from saying anything that may be classified as slander or backbiting, regardless of how trivial it may sound. The Prophet ﷺ once heard ‘Āishah رضى الله عنها say something about Safia رضى الله عنها. She said: “It is sufficient for you that she is such and such (meaning short).” Upon that the Prophet ﷺ said:

«لَقَدْ قُلْتُ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ»

“You said a word that if were mixed with the sea water, it would spoil it.”

O Muslims! Fear the torture of the grave and be aware that slander and backbiting are some of the sins that lead to the torture of the grave. Do

not perform the actions that may lead to the torment of Hellfire. In this respect the Prophet ﷺ said:

«لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارُ مِنْ نُحَاسٍ يَخْمُسُونَ
وُجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ لِجِبْرِيلَ مَنْ هَؤُلَاءِ؟ فَقَالَ: الَّذِينَ يَأْكُلُونَ
لُحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ».

“When I ascended up through the heavens, on the way I passed by some people who had nails from copper scratching their own faces and chests. I asked Jibreel: ‘who are these people?’ He answered: “They are those who eat the flesh of people and hurt their honor.”

O Muslims! Fear Allâh ﷻ and have great regard for your brothers’ honor, as it is indeed regarded and preserved according to the teachings of Islam. The Messenger of Allâh ﷺ had called for prohibiting the degradation of the honor of any Muslim. He said:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي
بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا».

“It is prohibited upon you to shed the blood of one another, to claim (unlawfully) the property of one another, to degrade the honor of one another. They are as prohibited as this day, in a place like this sacred place, in a month like this *Haram* (sacred) month.”

These are the teachings of Islam that state clearly the terrible fate of slanderers and backbiters for the disgraces they spread, and the shortcomings, defects and errors of the people that they pursue. Their example in that is like the example of the fly that does not land except on foul-smelling trash. They further state the adverse effects of backbiting and slander on the society. Islam has prohibited its followers from pursuing the defects and errors of one another, as the Prophet ﷺ said:

«مَنْ تَتَّبَعَ عَوْرَاتِ الْمُسْلِمِينَ تَتَّبَعَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ فِي جَوْفِ بَيْتِهِ».

“Allâh pursues the errors of him, who pursues the errors of the Muslims, until he is exposed even in the very middle of his home.”

Allâh ﷻ says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.” (24:19)

May Allâh ﷻ bless us all with His Book and benefit us with its *Āyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoings. So seek His forgiveness, as He is the All-Forgiving, Most Merciful.

Chapter 5



AL-RIQAQ **(Talks that Soften the Heart)**



Repentance

All praise is for Allâh, the Bestower, the Most Merciful and the Acceptor of Repentance. Who created man from dirt and equipped him with the ability to fulfill his obligations, by providing him with the necessary intellectual abilities. I testify with no doubt whatsoever, that there is no god worthy of worship except Allâh Alone, having no partner with Him. I testify that Muhammad is His slave and Messenger to whom the Book of Allâh was revealed as a guide and reminder for those who have reasoning. May peace and blessings be upon him, his family, his Companions and everyone that follows their guidance and in their footsteps until the Day of Returning.

O people, fear Allâh ﷻ and repent to Him, for He indeed loves those who repent. Seek His forgiveness for your sins, as He is the Oft-Forgiving. Do so with pure intentions, stopping your sins immediately, regretting them, and determining to never go back to them again. This is the penance that Allâh ﷻ ordered you to perform; He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

“O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise).”
(66:8)

Thus, repentance is not one's saying: “I repent to Allâh,” or “O Allâh ﷻ, forgive me!” while at the same time one insists on sinning, being careless about the sin he has committed or intends again to go against Allâh's commandments.

O people, repent to Allâh before it is too late-when the doors of Repentance are shut before you. Allâh keeps the doors of repentance open for man until the time of his death when his soul reaches his throat (upon separation from the body), after which his penance will not be accepted. Allâh ﷻ says:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ ۚ إِنِّي بُتْتُ وَلَٰكِنَّ الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝﴾

“Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: ‘Now I repent;’ nor of those who die while they are disbelievers. For them We have prepared a painful torment.” (4:17,18)

O Muslims! Rush to repentance, for you do not know when you will be surprised by death or the chastisement of Almighty Allâh! Allâh ﷻ says:

﴿ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ۝ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ۝ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ۝﴾

“Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.” (7:97-99)

O servants of Allâh! Do you feel that you can escape the Plan of Allâh ﷻ? While He bestows his favors upon you, you continue to be rebellious and disobedient. Do you not notice the world around you and what happened to those who kept sinning until Allâh ﷻ afflicted them with hardship and tribulations in their life. Many parts of the world have been afflicted with famine, floods, and lack of crops and

rain; yet the thinkers and intellectuals of the world are trying to study the options of food provision for the world's population. Does this not deter you? Certainly Allāh ﷻ respites the oppressor until, when it is time, He seizes him with a firm grip. Allāh says:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلَمٌ شَدِيدٌ﴾

“Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe.” (11:102)

The worst punishment in this life is hardness of the heart. Many people have hard hearts these days. They hear the admonishing advice and read the admonishing and impressive *Āyat* from the Book of Allāh ﷻ and the *Sunnah* of the Prophet ﷺ, yet they do not listen and their hearts are not even touched. The best among them would only be touched just at the moment of listening and understanding such admonishment, but after a while the impact recedes, and heedlessness prevails again. Then they are back again to business as usual. For instance, they hear the warning regarding those who do not pray or if they pray, they are careless about their prayers. Allāh ﷻ says:

﴿خَلَفَ مِنْ بَٰعِدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيَا ۖ إِلَّا مَنْ

تَابَ﴾

“Then, there has succeeded them a posterity who have given up *As-Salāt* (the prayers) [i.e., made their *Salāt* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. Except those who repent.” (19:59,60)

Yet they do not repent, just as they had never heard anything to that effect. They would hear the *Āyat* warning those who fail to pay their *Zakāt* dues or if they do pay it, they pay with the worst of their money. They hear about their punishment, but even then, they do not respond. Allāh ﷻ says:

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ ۚ الَّذِينَ لَا يُمِتُّونَ الزَّكَاةَ﴾

“And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allâh). Those who give not the *Zakât*.” (41:6,7)

They do not perform the *Zakât* of the soul which is intended to purify it from *Shirk* (taking partners with Allâh in worship). They also do not perform the *Zakât* of the wealth and they follow their whims instead of obeying Allâh in giving away charity from the part of their wealth that is dear to them. Allâh ﷻ says:

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ بِهِ إِلَّا أَنْ تُغِضُوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ غَفِيرٌ حَكِيمٌ﴾

“...and do not aim at that which is bad to spend from, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.” (2:267)

They hear all that and yet they insist on not paying their *Zakât* dues. By this, they deprive themselves from the blessings of their wealth and save it for others (i.e., their heirs). One *Hadith* states that when people spread sins and corruption in their society, they will be afflicted with diseases and illnesses, which were unknown to their predecessors. When they tamper with the scale used in weighing goods for people, they will be subjected to famine, loss of provisions and the oppression of their rulers. When they cease to pay their *Zakât* dues they will be afflicted with lack of rain, and if it were not for the sake of the animals, they would never receive any rain. When they breach their pledges to Allâh and His Messenger, Allâh will cause an enemy that is not from them to overpower them and take some of what is in their possession. When their rulers and *Imam* cease to govern by the Book of Allâh ﷻ, He will cause them to use their strength against each other. Yes, although they hear the commandment of Allâh regarding the False Testimony, they still practice it as if they had not heard or understood what Allâh ruled concerning it. In this regard, Allâh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنهُ وَاسْتَكْبَرُوا ۚ تَسْمَعُونَ﴾

“O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e., Messenger Muhammad ﷺ) while you are hearing.” (8:20)

O people, there shall be no penance accepted if the one repenting still insists on doing the same sins. How could someone repent for cheating in his business transactions, when he is at the same time willing to cheat again? How could someone repent for backbiting while still involved in it and willing to do it every chance he or she has? How could he repent for usurping people's money and property while at the same time still doing so; either by claiming what is not his, denying people's rights to their own property, lying in his bargains with them, staying on someone's property without his consent, or by using *Riba* (usury) in his dealing with the people? In regard to this, the Prophet ﷺ said:

«مَنْ كَانَ لِأَخِيهِ عِنْدَهُ مَظْلَمَةٌ مِنْ مَالٍ أَوْ عِرْضٍ، فَلْيَتَحَلَّلْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ أَوْ دِرْهَمٌ إِلَّا الْحَسَنَاتِ وَالسَّيِّئَاتِ».

“He who owes his brother something or has wronged him should reconcile with him and pay his debt today, before there is no *Dirham* or *Dinar* (on the Day of Judgement). Paying will only be with the good deeds and taking the bad deeds.”

O Muslims, as repentance entails renouncing and regretting the sin and determining to never come back to it again, it also entails intending to do the obligations as much as possible. By this, the person becomes truly penitent and deserving of the love of Allâh ﷻ, for He says:

“Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).” (2:222)

O Muslims, repent to Allâh ﷻ, and beg Him to forgive you by seeking His forgiveness with your speech as well as from your hearts. Allâh, the Most High says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

“And all of you beg Allâh to forgive you all, O believers, that you may be successful.” (24:31)

Rush to repentance before you reach your set time to die. Thereafter, you will never be given another chance to repent, and you will therefore die as a sinner. Some people are deceived by their hopes or by Satan and hence keep putting off repentance until their hearts become hard as rocks because of the sins they insist on, until the doors of repentance are no longer open, or until death surprises them. Then it will be too late to repent or make amends.

O Allâh, make it easy for us to always hurry and repent for our sins and go back to what pleases you. O Allâh! Cleanse our hearts from hatred, hypocrisy, seeking status by our actions and *Riyâ'* (doing a good deed for showing off). O Allâh! Keep our Muslim brethren and us away from lying, cheating and giving false testimony! Help us to be honest and sincere in our dealings with people. Keep us away from all the forbidden things and from all sins. O Allâh, answer our prayer, Amen! And praise be to Allâh, the Lord of all creation.

Fearing Allāh's Punishment

All praise is for Allāh Who has mercy on whomever He wishes, and punishes whomever He wishes, and to Him you will return. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the slave and Messenger of Allāh Who sent him with the guidance and true religion; may peace and blessings be upon him, his family and Companions. Allāh, the Most High, said:

﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

“Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful.” (85:12)

And said:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلَمٌ شَدِيدٌ ۝ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ يَجْمُوعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ۝ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ۝ يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ سَقِئٌ وَسَعِيدٌ﴾

“Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allāh's) Leave. Some among them will be wretched and (others) blessed.” (11:102-105)

Anas ؓ narrated that the Messenger of Allāh ﷺ had delivered a speech to them in which he said:

«لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَصَحِحَّتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» .

“If you only knew what I know, you would laugh little, yet weep a lot.”

Thereupon, the Companions of the Prophet ﷺ covered their faces and a sound of sobbing was heard. (*Agreed upon*)

Another narration states that the Messenger of Allâh ﷺ was told something about his Companions upon which he delivered a speech and said:

«عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

“I was shown the Heavens and the Fire of Hell, thus I have not seen a day like this day in evil and in good. If you only knew what I know, you would laugh a little and weep a lot”

There had not been a day harder on the Companions of the Prophet ﷺ than that day. They then covered their heads and a sound of *Khaneen* (the sound of catching the breath while sobbing) was heard from them.

Al-Miqdad ؓ narrated that he heard the Messenger of Allâh ﷺ say:

«تَذَنَّى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ لِمِقْدَارِ مِيلٍ - قَالَ سُلَيْمُ بْنُ عَامِرٍ الرَّائِي عَنْ الْمِقْدَادِ: فَوَاللَّهِ مَا أَدْرِي مَا يَعْنِي بِالْمِيلِ مَسَافَةٌ الْأَرْضِ أَمْ الْمِيلَ الَّذِي يُكْحَلُ بِهِ الْعَيْنُ - فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا وَأَشَارَ رَسُولُ اللَّهِ ﷺ إِلَى فِيهِ».

“On the Day of Resurrection, the sun draws so near to the creatures (including people) that there would be left only a distance of a mile.” Suleim bin Aamir, the one who transmitted this *Hadith* from Al-Miqdad, said: “Well, I do not know what was meant by *Al-meel*; whether it was the mile of distance on land, or the small stick women use to apply kohl on their eyelids.” The Prophet continued, “...thus people will be covered

with their sweat according to their actions: some will be covered in sweat until their ankles; some will be covered up until their knees; some will be covered up to their waists; and some will be bridled with their sweat." Then The Messenger of Allāh ﷺ pointed at his mouth. (*Muslim*)

Abu Hureirah ؓ narrated that the Messenger of Allāh ﷺ had said:

«إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحَقُّ لَهَا أَنْ تَبْطَأَ، مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكَ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ تَعَالَى، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا وَلَمَّا تَلَدَّدْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى.»

"Verily, I see what you do not see. The heaven moaned (from being so loaded with angels), and it has the right to moan; there is not in it as much as the space of four-finger span but there is an angel prostrating before Allāh ﷻ. By Allāh if you only knew what I know, you would laugh little, yet cry a lot; you would never enjoy your wives in bed; and you would go out to the open roads eagerly asking Allāh ﷻ to help you." (*At-Tirmidhi*)

Abu Baraza Fadhlah Bin Ubeid Al-Aslami ؓ said that the Messenger of Allāh ﷺ had said:

«لَا تَرَوْنَ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ.»

"A person (slave of Allāh) will remain standing on the Day of Resurrection until he is questioned about his lifetime and how he passed it, his knowledge and what he did with it, his wealth and how he acquired it and in what way he spent it, and his body and how he wore it out." (*At-Tirmidhi*)

‘Āishah رضى الله عنها said she heard the Messenger of Allāh ﷺ say:

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ غُرْلًا» قُلْتُ: يَا رَسُولَ اللَّهِ الرَّجَالُ

وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ: «يَاعَائِشَةُ! الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَلِكَ» وَفِي رِوَايَةٍ: «الْأَمْرُ أَهَمُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ».

“The people would be gathered on the Day of Resurrection barefooted, nude, and uncircumcised.” I said: “O Allâh’s Messenger! Will the men and women be looking at one another?” Thereupon, the Messenger of Allâh ﷺ said: “O ‘Aishah! The matter would then be too serious for them to look at one another.” (*Agreed upon*)

Abu Hurairah ؓ narrated that the Messenger of Allâh ﷺ had said:

«مَنْ خَافَ أَذْلَجَ وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةً، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ».

“He who is afraid (of the enemy) shall set out in the early part of the night, and he who sets out early arrives at his destination. Verily, Allâh’s commodity (reward) is precious. Verily, Allâh’s commodity is Paradise.”

Abu Hurairah ؓ also narrated that the Messenger of Allâh ﷺ recited:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾

“That Day it (the earth) will declare its information (about all that happened over it of good or evil).” (99:4)

And then said:

«اتَذَرُونَ مَا أَخْبَارُهَا» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَخْبَارُهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا تَقُولُ: عَمِلْتَ كَذَا وَكَذَا فِي يَوْمٍ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا».

“Do you know what its news is?” They said: “Allâh and His Messenger know best.” He said: “(Its news is that it shall testify against every man and woman regarding that which they did on its back, saying: You did this and this on such and such day. That will be its information.” (*At-Tirmidhi*)

Adi bin Hatim ؓ narrated that the Messenger of Allâh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكْلُمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ، فَيَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.»

“None of you will be resurrected but that his Lord will speak to him without an interpreter between them. He would look at his right and see nothing but the deeds he had set forward. He would look at his left and see nothing but again the deeds he had set forward. He would further look in front of him, yet see nothing but the Fire of Hell in his face. So protect yourselves from the Fire, even by (giving in charity) half a date.” (*Agreed upon*)

Samurah Bin Jundub ؓ said that the Messenger of Allâh ﷺ had said:

«مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجْرَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى تَرْفُوتِهِ.»

“There will be some to whose ankle the fire will reach, some to whose knees it will reach, some to whose waist the fire will reach, and some to whose collarbone the fire will reach.”

Nu'man bin Bashir ؓ narrated that the the Messenger of Allâh ﷺ said:

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوْضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا.»

“The inhabitant of Hell who will have the lightest punishment will be he who has two sandal straps of fire from which his brain will bubble like a pot, and he will think that no one is having a more severe punishment than he, although his is the lightest punishment.” (*Agreed upon*)

Ibn Umar ؓ narrated that the Messenger of Allâh ﷺ had said:

«يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ».

“The people would stand before Allāh, the Lord of the worlds, while each of them would be submerged in his sweat up to the middle of his ears.”

Allāh ﷻ says:

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾

“Has not the time come for the hearts of those who believe (in the Oneness of Allāh — Islāmic Monotheism) to be affected by Allāh’s Reminder (this Qur’ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fāsiqūn* (the rebellious, the disobedient to Allāh).” (57:16)

May Allāh ﷻ bless us all with His Book and benefit us with its *Āyat* and wisdom. By this, I conclude my speech and ask Allāh ﷻ to forgive all of our wrongdoing. So seek His forgiveness as He is the All-Forgiving Most Merciful.

The Signs of the Hour

All praise is for Allâh Alone, and may peace and prayer be upon the Finality of the Messengers. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners. I also bear witness that Muhammad is His slave and Messenger.

O Muslims! The Hour has preludes and signs. Some of the signs are what the Messenger of Allâh mentioned:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ، أَنْ يُرْفَعَ الْعِلْمُ وَيَتَّبَتِ الْجَهْلُ وَيُشْرَبَ الْخَمْرُ
وَيُظْهَرَ الزِّنَا».

“Verily it is from the signs of the Hour that knowledge will be lifted, ignorance will settle, *Khamr* (intoxicating beverages) will be drunk and *Zina* (fornication: to have sex out of wedlock) will spread.”

The aforementioned *Hadith* states four signs of the Hour, which are deemed as some of the Hour’s most important and apparent signs. These signs are the prelude to the ruin of the world, the end of this life and the demise of all living things. The Hour shall not emerge except after the earth is overwhelmed with evil and disbelief. There shall be no good left on it. Ignorance, misery, evil and infidelity will again prevail. People will no longer believe in the messages sent by Allâh ﷻ to them, so complete aberration shall rule over their life. The Messenger of Allâh ﷺ said:

«لَا تَقُومُ السَّاعَةُ وَعَلَى ظَهْرِ الْأَرْضِ مَنْ يَقُولُ: اللَّهُ اللَّهُ».

“The Hour will emerge while there is no one on earth saying Allâh, Allâh.”

The Hour has minor signs that have already appeared and other major signs that have yet to appear. These major signs will begin with the appearance of *Al-Mahdi*, who will fill the land with justice as it had been filled with injustice and oppression before. After that the *Dajjal* (false messiah) will appear, then follows the descent of Isa ﷺ. The

emergence of Gog and Magog people will come after the descent of Isa (عليه السلام), then the rest of the major signs shall follow.

The minor signs that have already appeared are many. You may learn about most of them by observing what the Muslims do and have these days; like; obscenity, lack of modesty and disobeying Allâh in public, refusing to pay the *Zakât* dues, betraying the trust and competing in committing sins. The minor signs of the Hour also include affluence and materialistic life, such as the life of the barefooted, and naked ones who once before were herdsmen and dwelled in the desolate desert and that are now competing in constructing high and lofty buildings, and bouncing from one luxury to another. Thus they have mansions, luxury vehicles, furniture, furs and feathers.

The four signs mentioned earlier in the *Hadith* constitute the most obvious signs in this category. The first and the second signs are stated in the part saying: "knowledge will be lifted and ignorance will settle," so what does that mean? Allâh (ﷻ) does not lift knowledge by removing it from the hearts of the scholars or tearing it out of their hearts, but by their death, thereupon, their knowledge dies with them. The Messenger of Allâh (ﷺ) said:

«إِنَّ اللَّهَ لَا يَنْتَزِعُ الْعِلْمَ مِنْ صُدُورِ الْعُلَمَاءِ انْتِزَاعًا وَلَكِنْ يَنْتَزِعُهُ بِقَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَبْقَى أَنْاسٌ جُهَالٌ يُسْتَفْتَوْنَ فَيُفْتَوْنَ فَيَضِلُّونَ وَيُضِلُّونَ».

"Allâh does not take away the knowledge by taking it from (the hearts of) the scholars, but takes it away by the death of the scholars until when none of them remains, people will rely on ignorant leaders who when consulted will give their verdict without knowledge. So they will go astray and will lead others astray." (*Al-Bukhâri*)

The scholars are the light of this life, the torches of righteousness and the lanterns of guidance. Thus when they die and leave no one to take their place and fill the void they have left behind, the light will diminish, and life will turn dark, ignorance will prevail and people will go astray in the midst of darkness. The Messenger of Allâh (ﷺ) said:

«إِنَّ مِثْلَ الْعُلَمَاءِ فِي الْأَرْضِ كَمِثْلِ النُّجُومِ فِي السَّمَاءِ، يُهْتَدَى بِهَا فِي

ظَلَمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتِ النُّجُومُ أَوْشَكَ أَنْ تَضِلَّ الْهَدَاةُ.

“The example of the scholars is like the stars in the sky, by which people are shown their way in the darkness of land and sea. Yet when the stars fade they will probable go astray.”

The Messenger of Allāh ﷺ also said:

«اتَّبِعُوا الْعُلَمَاءَ فَإِنَّهُمْ سُرُجُ الدُّنْيَا، وَمَصَابِيحُ الْآخِرَةِ».

“Follow the scholars. Verily they are the lights of this life and the lanterns of the Hereafter.”

We watch eminent and noble scholars die, yet there is no one to succeed them in their knowledge and favors. Their lights die down with them, yet no one lights them afterward. If this is to continue that often, we shall not wait long before we go out searching for a scholar or even a seeker of knowledge or a student of a scholar, but to no avail. Thereafter, ignorance in the religion will prevail so much so that we will never understand its truth and guidance.

I see the people of knowledge passing away one after the other, leaving us with a tremendous void, yet no one can truly fill it. Their successors are far less in knowledge than they, though no one can take their place except their students. It is true that we began to suffer from the lack of scholars, because the Muslims had turned away from the religion and the Muslim educated youth had abstained from learning the knowledge of the religion, perceiving it as the cause for humiliation and inferiority. Thus, the Muslim countries are badly lacking the Islamic schools that teach this knowledge (the *Shariah* knowledge). So what are the consequences of these dangerous developments? Ignorance, ignorance and ignorance are the consequences. Ignorance will settle and prevail and the ignorant people will be the imams and leaders, which must definitely lead to manifest aberration. What is really heart breaking is that the general population of Muslims has become so ignorant in their religion, that they fail to distinguish between good and bad, righteousness and evil, or the permissible and the impermissible. This, of course, has led them to indulge in sinning. The Messenger of Allāh ﷺ said:

«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ».

“Seeking knowledge is an obligation upon every Muslim.”

What have the Muslims done regarding this obligation? They have suspended it and become content with being ignorant. Moreover, they yielded to ignorance and turned away from knowledge. They have forsaken learning their religion, surrendered to their lusts and yielded to their whims. For that reason, they have become lost and astray.

O Muslims, the third and fourth signs mentioned in the same *Hadith* are drinking *Khamr* (intoxicating beverages), the mother of all sins, and fornication, the head of vice, which shall not spread in a nation, except when this nation have reached the utmost of corruption and vice.

The Messenger of Allâh ﷺ said:

«الْخَمْرُ أُمُّ الْفَوَاحِشِ وَأَكْبَرُ الْكَبَائِرِ، مَنْ شَرِبَ الْخَمْرَ تَرَكَ الصَّلَاةَ وَوَقَعَ عَلَى أُمِّهِ وَعَمَّتِهِ وَخَالَتِهِ».

“*Al-Khamr* (intoxicating beverages) is the mother of all sins. The most major sin is that a man drinks *Khamr*, does not pray, and rapes his (paternal) mother, his aunt, and his mother’s sister.”

The Messenger of Allâh ﷺ also said:

«مَا ظَهَرَ الزِّنَا أَوْ الرِّبَا فِي قَرْيَةٍ، إِلَّا أَحْلُوا بِأَنْفُسِهِمْ عَذَابَ اللَّهِ».

“Fornication and usury would never appear in a nation, except that it will be exposed to Allâh’s chastisement.”

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مُتَمَسِكًا أَمْرُهَا، مَا لَمْ يَظْهَرَ فِيهِمْ وَلَدُ الزِّنَا».

“My nation shall still be well and adhering to its command (Islam) up until the illegitimate children become widespread within its people.”

There is no doubt that the Hour will come, and that Allâh ﷻ will resurrect the dwellers of the graves. When the world is coming to an end and the signs of the Hour have started to appear one after the other, we must keep remembering that terrifying day and prepare ourselves

for death and whatever comes after it. Moreover, we must strive to depart this life with pure souls that have not been stained with sins and wrongdoings, and with intact hearts that have not been overwhelmed with the love for this world. Allâh ﷻ says:

﴿وَمَا يَذُرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾

“What do you know? It may be that the Hour is near!” (33:63)

O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! O Allâh! Better our conclusions in all matters, and save us from the torment of Fire and disgrace on Judgement Day! O Allâh! Fill us with patience and make us die as Muslims! All praise is for Allâh the Lord of all worlds.

I seek refuge with Allâh from Satan the outcast. Allâh ﷻ says:

﴿فَهَلْ يُظِرُّونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ﴾

“Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?” (47:18)

May Allâh ﷻ bless us all with His Book and benefit us with its *Āyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoings. Seek His forgiveness, as He is the All Forgiving, Most Merciful.

Patience

All praise is for Allâh. He is the Lord, the Merciful and the Judge. We praise Him for what He decrees in every age. He is the Gracious and Kind to His slaves, especially when they are inflicted with grief and worries. He has promised those who are patient to receive their full reward without reckoning. I testify that there is no god worthy of worship except Allâh Alone, having no partners. I testify that Muhammad is His slave and Messenger, the one who was patient with what Allâh had afflicted him with, on obeying Allâh's commandments, and on the harassment by the people. May the peace and blessings of Allâh be upon him, his family, his Companions and any one who follows in their footsteps until the Day of Judgement.

O people! Fear Allâh, the Most High, and know that the status of patience compared to the religion is like the head to the body. He who has no patience has no faith, and he who tries to be patient, Allâh ﷻ will help him to be patient. No one has been given a grace better than the grace of patience. Patience is the quality by which one can distinguish between strong and courageous people and weak and cowardly people. It is the quality of all the Messengers, and the ornament of the pious and righteous people. Describing the slaves of the Most Gracious, Allâh ﷻ said:

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا مَنَاجِيَهُ وَسَلَامًا﴾

“Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.” (25:75)

About the dwellers of Paradise, He ﷻ said:

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾

“And angels shall enter unto them from every gate (saying): “*Salâmun ‘Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!” (13:23,24)

Patience is of three types. The first is patience under adversity

encountered when obeying the commandments of Allāh ﷻ. The second is patience upon resisting the temptation of succumbing to the forbidden deeds, and the third is patience with the afflictions that Allāh ﷻ tests His servants with, whether by their being harassed by people or being exposed to pain and sicknesses.

A man is patient upon obeying Allāh's commandments when he devotes himself entirely to worship Allāh ﷻ in the exact way the Messenger of Allāh ﷺ instructed to follow, without complaining, neglecting or failing to do any of the worship practices. Ceasing to do so will lead to his ruin and misery. On the other hand, once he realizes the great reward he can have for worshipping Allāh ﷻ sincerely, all the practices of worship will become easy to perform even with pleasure. If he does one good deed in good faith and out of pure intention, he shall be rewarded as if he has done ten good deeds. That will also multiply to seven hundred times as many, and to even a multitude of times as many. Allāh ﷻ multiplies the reward for whomever He wills, and His favors and graces have no limits.

Patience upon resisting the temptation of sin is refraining from falling into doing what Allāh ﷻ has prohibited, whether it is related to Allāh's rights or to people's rights. However, once the Muslim realizes the punishment in this life and the Hereafter for disobeying Allāh ﷻ and defying his orders and prohibitions, he will refrain from being defiant and sinning, and will be willing to be patient and resist the temptation. A Muslim should also realize that some of the punishments in this world do not only befall the sinner himself, they may also be collective punishments that befall the entire society, like catastrophes. Therefore, the sinners may be few, but the consequences of their sins may encompass the whole community. Yet, when they all die in a collective punishment, each one of them will be resurrected and dealt with according to his intention.

Patience upon the afflictions that Allāh ﷻ has decreed upon a Muslim is to surrender to these afflictions whether they are sicknesses, grief, or any other tribulations, without displaying discontent, anger, or any of the practices of *Jahiliyya* (the pre-Islamic ignorance). Furthermore, a

Muslim should know that there is wisdom behind such tribulations, which only Allāh ﷻ knows. A Muslim must learn that there is one way out of these afflictions, and that is to resort to Allāh praying to him, in total submission and humility, to alleviate these pains and tribulations. Allāh decrees these afflictions upon his servants to elevate their position in the Hereafter, if they are patient, to erase their sins and disobedient behavior off of their records, and finally to induce them to return to Him in submission and content. We should say: “O Allāh! We have no objection to your decrees. We acknowledge that You do with Your creatures whatever You will. To You belongs all the dominion and for You shall be all praise. You are the Creator, and up to You are all the matters. In Your hand is all good, and You are able to do all things.”

Allāh ﷻ says:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (42:30)

He also says:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ لِكُلِّ شَيْءٍ

عَلِيمٌ﴾

“No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the *Qadar* (Divine Preordainments)]. And Allāh is the All-Knower of everything.” (64:11).

Man could be afflicted in himself, in his family, in his friends, or in other related departments of life. Yet, if he responds to these afflictions with patience, while waiting for Allāh’s mercy for his relief, these afflictions will become a means of atonement for his sins, thus an elevation of his position in the Hereafter. Many verses from the Qur’ân and *Hadith* have stressed this fact. Allāh ﷻ says:

﴿وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾

“But give glad tidings to *As-Sābirūn* (the patient). Who, when afflicted with calamity, say: ‘Truly, to Allāh we belong and truly, to Him we shall return.’ They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.” (2:155-157)

The Messenger of Allāh ﷺ said:

«مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ مِنْ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا».

“Allāh drops the sins and bad deeds of the Muslim that is afflicted with pain of sickness, or any other calamity, like the tree dropping its leaves.”

The Prophet ﷺ also addressed one of the women from the Companions saying:

«أَبَشِّرِي فَإِنَّ مَرَضَ الْمُسْلِمِ يَذْهَبُ اللَّهُ بِهِ خَطَايَاهُ كَمَا تَذْهَبُ النَّارُ خُبثَ الْحَدِيدِ وَالْفِضَّةِ».

“Receive the great tidings! Allāh removes the sins of a Muslim who is sick, like the fire that removes the impurities from the iron and silver.”

«مَا مِنْ مُسْلِمٍ يُسَاكُ بِشَوْكَةٍ فَمَا فَوْقَهَا إِلَّا كُتِبَ لَهُ بِهَا دَرَجَاتٌ وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ».

“Whenever a Muslim is pricked by a thorn or anything bigger, Allāh will forgive some of his sins and elevate his status.”

«صُدَاعُ الْمُؤْمِنِ وَشَوْكَةٌ يُسَاكُهَا أَوْ شَيْءٌ يُؤْذِيهِ يَرْفَعُهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ دَرَجَةً وَيَكْفُرُ بِهَا عَنْهُ ذَنْبٌ».

“A headache that a believer may get, a thorn that may prick him, or any other thing that may harm him, will be a cause for

Allâh to raise his status on the Day of Judgement and remove some of his sins.”

قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: إِذَا أَتَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ - يُرِيدُ عَيْنَيْهِ -».

The Messenger of Allâh ﷺ said: “Allâh said, if I afflict one of my servants with the loss of his two dearest friends (his eyes) and he is patient with that, I shall compensate him with Paradise.”

«إِنَّ الرَّجُلَ يَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ فَمَا يَبْلُغُهَا بِعَمَلٍ، فَمَا يَزَالُ اللَّهُ يُتْلِيهِ بِمَا يَكْرَهُ حَتَّى يَبْلُغَهُ إِيَّاهَا».

“Allâh would prepare a certain status for a man and yet that man would not be able to reach that status with only his deeds. So Allâh would afflict him with what he hates in order to enable him to achieve that status.”

«مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةُ أَوْلَادٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدَخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

“If a Muslim dies and leaves three children behind that had not reached puberty, Allâh will let him enter Paradise for being merciful to his children.”

«مَا مِنْكُنَّ مِنْ امْرَأَةٍ تَقْدَمُ ثَلَاثَةٌ مِنَ الْوَلَدِ إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتْ امْرَأَةٌ: وَاثْنَيْنِ؟ فَقَالَ: «وَاثْنَيْنِ».

“Any woman that loses three children, will have them as a shield for her from the Hellfire.” A woman said: “How about two.” And He answered: “And two.”

All the aforementioned *Hadith* give the great tidings of great rewards to the believer who is patient on handling the afflictions that befall him as being a test from Allâh ﷻ, looking forward to the rewards he will have. Moreover, while being afflicted, a believer must realize that he is only afflicted for what he has done or erred in, as stated in the following Verse:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.” (42:30)

O Allâh! Help us be patient when afflicted, be grateful when favored, and seek Your forgiveness when sinful. Forgive our sins and wrongdoings and have mercy on us. You are indeed the Merciful and the Oft-Forgiving. With this I conclude my speech and ask Allâh to forgive my errors.

The Advantages of *Taqwa*

All praise is to Allâh. He cherishes those who obey Him and fear Him, and degrades and humiliates those who defy His orders, and disobey Him. I praise Him and thank Him for both His favors and afflictions. I bear witness that there is no god worthy of worship save Allâh ﷻ Alone, having no partners. I also bear witness that Muhammad ﷺ is His slave and Messenger. Verily, he is the best of the Prophets and the most noble of those who fear Allâh ﷻ. May the peace and blessings of Allâh ﷻ be upon him and upon every one who fears Allâh righteously.

O servants of Allâh ﷻ! Fear Allâh and have *Taqwa*, as you were created for it. All the favors and bounties that Allâh ﷻ has granted you and done for you are to help you achieve *Taqwa*. *Taqwa* is to train yourselves to stay away from everything that may lead you to Allâh's wrath, and hence His torment. This is to be achieved by abiding by Allâh's commandments, and staying away from His prohibitions. You must prepare yourselves to only do what Allâh ﷻ likes you to do. It was reported that Ali Bin Abi Talib ؑ said: "*Taqwa* is to fear Allâh, the Magnificent, to abide by the revelation, to be content with the little (of provision), and to be ready for the departure (death)."

O Muslims! We really need *Taqwa* more than we need water and air, even if all what it brings for us is the love of Allâh ﷻ, it will certainly be sufficient. He who has gained the love of the Allâh has indeed gained the love of people. Allâh ﷻ says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾

"Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers)." (19:96)

Also He says:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

“Verily, Allâh loves *Al-Muttaqûn* (those who have *Taqwa*).”
(9:7)

There is a *Hadith* that states when Allâh ﷻ loves someone, He will set acceptance for him on earth. So fear Allâh, O people, and be aware that Allâh and His Messenger have recommended that all the people fear Him. A Muslim must cling to His Lord’s advice and recommendation. Allâh ﷻ says:

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ﴾

“And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.” (4:131)

The Messenger of Allâh ﷺ said:

«اتَّقِ اللَّهَ حَيْنَمَا كُنْتَ.»

“Fear Allâh wherever you are.”

By fearing Allâh ﷻ, man is protected from troubles, impediments are removed from his way, and doubts are no longer lingering in his heart. By *Taqwa*, Allâh turns man’s grief and hardship into happiness and comfort, and will help him find a way out of his misery and destitution. Allâh will further provide for him from sources that he could never have considered or imagined. In this regard Allâh ﷻ says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”
(65:2,3)

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَّهُ مِنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.” (65:4)

By fearing Allâh ﷻ, man matures intellectually and becomes more brilliant. He gains the ability to distinguish between truth and

falsehood, both the beneficial matters and the harmful ones. By fearing Allâh ﷻ, man's sins and wrongdoings are expiated and hence forgiven. Allâh ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ﴾

“O you who believe! If you obey and fear Allâh, He will grant you *Furqân* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you.” (8:29)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ﴾

“O you who believe! Fear Allâh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you.” (57:28)

By fearing Allâh ﷻ, man shall be secure and protected, while other people are frightened. He will be happy while all others are sad, and optimistic while others are pessimistic.

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ۝ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

“No doubt! Verily, the *Auliya*’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter.” (10:62-64)

By fearing Allâh ﷻ, man becomes nearer to his Lord, thereupon he gains happiness and felicity in this life and the Hereafter:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.” (5:35)

By fearing Allâh ﷻ, man shall have the peace of mind that his children, especially the weak ones, will be looked after and taken care of. Allâh ﷻ says:

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.” (4:9)

O servants of Allâh! You are definitely departing this life. The travelers take provision to sustain their journey. Your journey to the Hereafter needs only one kind of provision. That is the fear from Allâh, *Taqwa*. It is the provision that guarantees for you eternal happiness, tranquillity, and a joyful life in the Garden of Paradise that is as wide as the heavens and earth together. These Gardens were made for those who fear Allâh ﷻ. For this and for other reasons, man knows that he cannot succeed without fearing Allâh ﷻ. *Taqwa* is his way out of the troubles in this life and the Hereafter, particularly when he is to pass over the Fire at one of the stages of the Day of Judgement. Only those who fear Allâh ﷻ can pass that stage intact. With *Taqwa* Allâh ﷻ will be with you, helping you, and Allâh only honors you if you have *Taqwa*. Allâh ﷻ says:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ﴾

“Verily, the most honourable of you with Allâh is that (believer)

who has *At-Taqwâ* [i.e., he is one of the *Muttaqûn* (the pious.)].”
(49:13)

The Messenger of Allâh ﷺ said:

«لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ إِلَّا بِالتَّقْوَى» .

“There is no preference of an Arab over a non-Arab except by virtues of *Taqwa*.”

Some of the early people said: “If a man gets out of the humiliation of wrongdoing to the honor of *Taqwa*, Allâh ﷻ will make him rich without wealth, strong and dignified without a tribe, and entertained without company.”

Fear Allâh, O servants of Allâh! Fearing Him is a cure from all your illnesses. Be certain to always remain in a state of *Taqwa*, for no one will be happy except those who keep themselves in that state. All others shall be sad and miserable. Fear Allâh ﷻ! *Taqwa*, is what you equip yourselves with to encounter your enemy, and thereby defeat him.

Fear Allâh ﷻ with yourselves, your families and wealth. Fear Allâh upon dealing with children, your *Arham* (relatives), your dependants and upon fulfilling trusts that Allâh has entrusted you with. In other words you should keep *Taqwa* before your eyes in every aspect of your life.

May Allâh ﷻ bless us all with His Book and benefit us with its *Âyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoings. Seek His forgiveness, as He is the All-Forgiving, Most Merciful.

The Virtue of Remembrance of Allāh ﷻ

All praise is for Allāh ﷻ Whose Name is mentioned by every tongue, and remembered by every creature. He is the One praised for every bounty and favor. He created man to worship Him. He showed His signs and proofs so that man may know Him. He has facilitated for man the way to reach Him, so that he may follow it. He is indeed the Bestower of great bounties and goodness. I bear witness that there is no god worthy of worship except Allāh Alone having no partners, and I bear witness that Muhammad ﷺ is His slave and Messenger. May the peace and blessings of Allāh be upon him, his family, his Companions and anyone that follows in their footsteps until the Day of Recompense.

O servants of Allāh ﷻ! Remember Allāh with much remembrance, and glorify Him morning and evening. Be among those people of understanding who remember Allāh ﷻ at every state of being and in every position: standing, sitting or lying down on their sides. Be among those who believe and whose hearts find satisfaction in the remembrance of Allāh ﷻ. In the remembrance of Allāh hearts find satisfaction and agonies are driven away. With the remembrance of Allāh, victory is achieved and Allāh strengthens the hearts of the believers upon encountering fear. For this, Allāh ﷻ commanded the believers to remember His Name when they confront their enemy at war. He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful.”
(8:45)

Remembering Allāh ﷻ fills the heart with pleasure and happiness and makes the face look brighter. Allāh ﷻ remembers those who remember Him. He says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

“Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.” (2:152)

قَالَ ﷺ: قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى: أَنَا عِنْدَ حُسْنِ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ.

“The Messenger of Allâh ﷺ said that Allâh ﷻ said: ‘I am as My servant thinks of Me. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in a gathering, I make mention of him in a better gathering than his.’”

The Messenger of Allâh ﷺ said:

“The *Al-Mufarriidûn* have preceded.” They said: “Who are *Al-Mufarriidûn*, O Messenger of Allâh?” He said: “(They are) those men and women who make mention of Allâh a lot.”

He ﷺ also said:

“The example of the one who remembers Allâh and the one who does not, is like that of the living and the dead.”

The Messenger of Allâh ﷺ was once asked: “Who will be the happiest to qualify for your *Shifa'ah* (intercession), O Messenger of Allâh?” He said: “It is he who says *Lâ ilâha illallâh* (there is no god worthy of worship but Allâh) with pure faith (meaning it) from his heart.” The Messenger of Allâh ﷺ also said:

«مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.»

“He whose last words (before he died) were *Lâ ilâha illallâh* will enter Paradise.”

Man should remember to say the testimony *Lâ ilâha illallâh* when he constantly keeps mention of it throughout his life. It will then become a habit to keep saying the testimony. In this regard the Messenger of

Allâh ﷻ said:

«أَكْثِرُوا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ أَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا» .

“Keep saying the testimony that there is no god worthy of worship except Allâh, *Lâ ilâha illallâh* before you are prevented from saying it (i.e., before the time of death).”

The Messenger of Allâh ﷺ also said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ» .

“He who says: ‘there is no god worthy of worship except Allâh Alone having no partner with Him, His is the Sovereignty, all praise is for Him, and He has power over everything’ ten times will be like the one who frees four slaves from the progeny of Ismail.”

He ﷻ also said:

«مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ» .

“He who says a hundred times in one day: ‘there is no god worthy of worship except Allâh alone having no partner with Him, His is the Sovereignty, all praise is for Him, and He has power over everything’ will be rewarded as if he freed ten slaves, a hundred good deeds will be registered for him, a hundred wrongdoings will be removed from his record, and it will be a protection for him from the devil throughout the day until the evening. None would have done better than he has except one who said the same and more.”

The Messenger of Allâh ﷺ also said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ».

“Two words are light for the tongue but heavy in the scale and are dear to the *Ar-Rahman* (The Gracious): Glorified and Praised be Allâh, Glorified be Allâh, The All-Mighty.”

«مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

“He who says ‘Glorified and Praised be Allâh’ a hundred times in one day, he will be forgiven all of his sins even if they were as much as the foam of the sea.”

The Prophet ﷺ also said:

«لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

“Verily, that I say: ‘Glorified be Allâh, all praise is for Allâh, there is no god worthy of worship except Allâh and Allâh is the Greatest’ is dearer to me than all what the sun rises upon.”

He ﷺ said:

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ اللَّهَ مِائَةَ تَسْبِيحَةٍ فَتُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ».

“Are any of you capable of gaining a thousand good deeds everyday?” Upon this one of the attendants asked: “How can one of us gain a thousand good deeds?” He ﷺ said: “If one glorifies Allâh a hundred times (saying *Subhan Allâh*), then one thousand good deeds will be registered for him.”

O servants of Allâh! Fear Allâh and increase your good deeds, you will thereby increase your gains and benefits in the Hereafter. Remember

Allâh much and constantly in your hearts and make mention of Him with your tongues. Let the remembrance of Allâh ﷻ settle in your hearts and while standing, sitting, or lying down on your side. Keep remembering Allâh's Might, Glory, Majesty, Perfect Names, Attributes, and Actions. Everything around you reminds you of His Might, Greatness, and Perfect Attributes. Moreover, everything stands in proof of His Oneness, Greatness and Power. The impact of His Mercy and Wisdom is clear and manifest in every aspect of the universe. Mention Allâh with your tongues by uttering the *Shahadah*, (testimony) *Tasbeeh*, *Tahmeed*, and *Takbeer* (saying *Subhan Allâh*, *Alhamdulillah*, *Allâhu Akbar*). Furthermore, every good thing you say for the sake of Allâh ﷻ is a part of the remembrance of Allâh. In your actions, you remember Allâh ﷻ by obeying his commandments, and abstaining from committing the prohibitions. Every action you do or do not do in compliance to Allâh's commandments shall be deemed as part of the remembrance of Allâh. Keep remembering Allâh ﷻ and do not be among those whose hearts were made heedless of the remembrance of Allâh and who follow their own desires. They are the ones whose affairs and purpose in life have been lost. Make mention of Allâh ﷻ frequently before the time of death is due, because then you will never be able to do so. Remember Allâh before you become incapable of it for some other reason, or as punishment for being heedless. Do not let any of life's matters and businesses take you away or avert your attention from the remembrance of Allâh. Allâh ﷻ said:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ

أَمَلًا﴾

“Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope.” (18:46)

O servants of Allâh! Remembrance of Allâh ﷻ is a cause for profit and for real benefit and success. Heedlessness, on the other hand, is a mere loss. Abu Hurairah ؓ narrated that the Prophet ﷺ said:

«مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ

عَلَيْهِمْ تَزْرَ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ» .

“Whenever some people sit in a gathering in which they fail to remember Allâh and say the prayer upon the Prophet ﷺ, they incur a loss upon themselves. It is then up to Allâh to punish them or forgive them.”

O Allâh! Help us to make mention of You, thank You, and worship You in the best manner.

O Allâh! Make us, men and women, amongst those who make mention of You much and all the time.

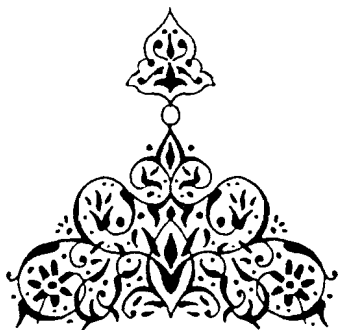
O Allâh! Make us be amongst those who spend their time in mentioning Your Names.

O Allâh! Save us from being heedless of your remembrance and from being preoccupied with what does not draw us closer to You.

O Allâh! Let not our hearts deviate after You have guided us and grant us mercy from You. Verily, You are the Bestower.

O Allâh! Forgive us and have mercy on us. Verily, You are the Oft-Forgiving the All Merciful.

Chapter 6



Battles and Virtues of the Prophet ﷺ



The Qualities of the Messenger of Allâh ﷺ

All praise is for Allâh who clothed the righteous Muslims in the robes of *Taqwa*, and decorated them with the adornment of the faith. Allâh said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ
مُتِينٍ﴾

“Indeed, Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e., his legal ways, statements and acts of worship)], while before that they had been in manifest error.” (3:164)

My brothers in Islam, the Book of Allâh ﷻ is the most authentic and reliable book ever. It recorded the history of the nations that came before it and told us of the people in the era preceding the message of Muhammad ﷺ who were living in the darkness of ignorance and following terrible traditions. They buried many of their daughters alive, ate the flesh of dead animals (that didn’t die by slaughtering), worshipped idols, and severed the ties of kinship. They often fought each other in tribal disputes and often usurped each other’s property. This led them to shed each other’s blood unjustly. Prior to the message of Muhammad, when there was no Messenger receiving revelation from Allâh ﷻ, people lived a life of darkness upon darkness. However, there were some pious men who were waiting for this situation of total misery to change to a better situation. Therefore, Allâh ﷻ responded to their plight and sent to them His Messenger, a Messenger of peace, the best of men among all people, Muhammad ﷺ. This Messenger used every effort to bring guidance to his people and to save them from

going astray. He led them with knowledge from darkness to light and taught them to work and earn their money rather than steal other people's property through their usual incursions. He exhorted them to uphold virtuous morals, so as to live a noble and worthwhile life. Allâh ﷻ says:

﴿وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾

“And (the Prophet is) instructing them (in) the Book (the Qur’ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e., his legal ways, statements and acts of worship)], while before that they had been in manifest error.” (3:164)

Allâh ﷻ also said:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷺ is) full of pity, kind, and merciful.” (9:128)

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ. وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e., leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur’ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them

out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).” (5:15,16)

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: ‘There came unto us no bringer of glad tidings and no warner.’ But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.” (5:19)

Many verses in the Qur’ân have focused on the Messenger’s elevated status. Therefore, we, as Muslims should appreciate this status rightly by doing the following:

1. Learning about his sublime qualities and great deeds and actions.
2. Obeying his teachings, following his guidance, and his commandments—particularly the ones regarding abiding by the qualities of good conduct.

We must adhere to his teachings and obey his commandments if we claim to be believers and to love him. By doing so, we prove our love to him, since there is no value for a love that isn’t reflected in action. Thereby the goal for which he was sent is achieved.

I, therefore, find myself obligated to mention some of the Messenger’s manners and qualities. He certainly is the perfect example for mankind in terms of behavior and good conduct. *Al-Tirmidhi* narrated in his book *Al-Shma’il Al-Muhammadiyya* (The Muhammadan characteristics) on the authority of Al-Hassan bin ‘Ali رضي الله عنهما that Al-Hussein ؑ had said that his my father was asked about the way Muhammad ﷺ behaved with his Companions and those who sat with him, so he said, “The Messenger of Allâh ﷺ had always been cheerful, easy-going and docile. He was never rough, harsh, or blatant and never used obscene language. He never was a faultfinder and never argued (for the sake of arguing). He never paid attention to anything that was not his concern.

He never disappointed anyone that sought his help and never dismissed anyone that wanted anything from him empty-handed. He abstained from three things: arguing, being extravagant, and anything that did not concern him. He further refrained from doing three things towards people: he never belittled anyone, never criticized anyone and never searched for anyone's faults. He never spoke except when he anticipated a benefit from speaking. When he spoke, his Companions listened attentively. They talked only when he finished talking, and they would not talk over him or argue in his presence. They listened to anyone speaking in his presence until they finished. Their talk with him is only one, and that is the talk of the first one starting (the discussion). He would laugh about what they laughed about, and wonder about what they wondered about. He was always patient with the strangers that approached with roughness. Therefore, his Companions would bring the strangers to his presence so as to benefit from his answers to their questions. He instructed his Companions that if they ever saw a needy person, they were to bring him to the Prophet ﷺ. He would never accept compliments except from someone who was returning a favor done by the Prophet ﷺ [(i.e., by saying *Jazak Allâhu khayran* (may Allâh reward you with good))]. He would never be interrupted while talking. His Companions would wait until he had finished or rose to leave."

Furthermore, the Messenger of Allâh ﷺ was the most knowledgeable, the most pious, the most abstinent (from worldly luxuries), the most just, the most tolerant and the chestiest of all people. He never touched the hand of a woman that did not belong to his household (i.e., one of his wives or slave-girls), or who was not one of his *Mahram* (those who are relatives that cannot be married) women. He never addressed any one with a bad thing. Whenever he wanted to admonish or remind the Muslims regarding something wrong they did or one of them did, he would not mention anyone in specific. Instead, his address would be delivered in general terms. He had approached every one of his Companions so dearly, that every one of them would think the Prophet ﷺ liked him the most.

He was the most modest of all people and never stared at anyone. He

answered the invitation of the free man as well as the slave, and accepted any gift offered to him, even if it were a sip of milk or a thigh of a rabbit. Moreover, he would pray for the one who gave the gift and would eat from it. However, he never accepted charity and would not eat from charity. He always visited the sick, particularly the sick among the poor people whom nobody would look after or pay attention to. He was always polite with his Companions and always missed the ones that had been absent for a while. How many a time would he tell a person: "You may have found something with us you do not like" (so forgive us)? He always loved good fragrances and always despised offensive odors. He honored the well doers among the people and always treated the people of honor with kindness. He always looked after his relatives and *Arhaam* (kinfolk), without giving them any preferential treatment over anyone who might have been considered better. He never shunned anyone regardless of what he had done. He had slaves and maids, yet never gave himself any preferences over them in terms of food or clothes. He never passed time for other than the sake of Allāh ﷻ, or for some important personal matters. He was the last person to get angry and the quickest to be pleasant and forgiving. He was the kindest, gentlest and most beneficial of the people for the people. This should be sufficient for anyone who wants to take the Messenger of Allāh ﷺ as his example and role model. His morals are more than what one can mention in one speech. Only Allāh ﷻ can list this honorable Prophet's virtuous characteristics. Allāh ﷻ says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character." (68:4)

Finally I exhort you, my brothers in Islam to take the Messenger of Allāh ﷺ as our example and as a role model in all aspects of life. With this I conclude my speech and ask Allāh ﷻ to forgive all of our sins. So seek his forgiveness. for verily Allāh is the Oft-Forgiving, the Most Merciful.

The Virtues of the Companions of the Prophet ﷺ

All praise is for Allāh, and may peace and blessings be upon the Messenger of Allāh, the Finality of the Prophets, and upon his family, Companions and anyone that follows in their footsteps until the Day of Judgement. My brothers in Islām, Allāh ﷻ says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“And the foremost to embrace Islām of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him.” (9:100)

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهمْ فِي الْإِنْجِيلِ كَرَزِعٍ أُخْرِجَ سُطُوعُهُمْ فَأَزَرَهُ فَاسْتَعَاظَ فَاسْتَوَىٰ عَلَىٰ سَوْفَةٍ يُعْبَجُ الزَّرْعُ لِيُعْظِ بِهِنَّ الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“Muhammad ﷺ is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allāh and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among

them who believe (i.e., all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (48:29)

These verses and many others have one common theme. That is the excellence of the Companions of the Messenger of Allâh ﷺ. The Companions of the Prophet ﷺ were the first people that carried the Message of Islam to the world. They were the defenders of Islam. They were the ones that fought and struggled for the sake of raising the Word of Allâh ﷻ and propagating His Message. Through them, Allâh ﷻ delivered His religion and made it victorious. Therefore, they were the group who if Allâh ﷻ had not made them victorious at that time of history, He would never have been worshipped again. At that time the Prophet ﷺ looked at them and rose his hands praying to Allâh ﷻ saying:

«اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ، فَلَنْ تُعْبَدَ».

“O Allâh! Should this group be defeated (on this day) you will no longer be worshipped.”

Many verses and *Ahadiith* focus on the excellence of the Companions. They were the ones that believed in Allâh ﷻ and His Messenger ﷺ. They supported the Messenger ﷺ, protected him and followed the guidance he brought. They certainly were the best people and the most honored by Allâh ﷻ after the Prophets. The Book of Allâh ﷻ and the *Sunnah* of the Messenger ﷺ have emphasized their piety, honesty, credibility and devotion to Qur’ân and *Sunnah*. For this the Messenger of Allâh ﷺ pointed out their excellence and warned us against denying them their proper status which they deserve, or even forgetting this status with the passage of time. He further recommended that they be considered and regarded as long as life goes on just like his own family. He said:

«اللَّهُ اللهُ فِي أَصْحَابِي، لَوْ أَتَفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ».

“Fear Allâh in anything regarding my Companions. If any one of you offered as much as (mount) Uhud in charity, he would not achieve the reward equal to a (*Mudd*) half bushel weight of theirs, nor half of that.”

Furthermore, the Messenger of Allâh ﷺ advised that they be loved, revered and perceived respectfully. One day, the Messenger of Allâh ﷺ heard Khalid bin Al-Waleed ؓ bickering with Abdur-Rahman Bin Awf ؓ. You all know that Khalid was one of the Companions, but he was one of the late ones, whereas Abdur-Rahman was one of the early Companions of the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ heard Khalid raising his voice over Abdur-Rahman’s voice he said:

«هَلْ أَنْتُمْ تَارِكُونَ لِي أَصْحَابِي، لَا تَسُبُّوا أَصْحَابِي فَوَاللَّهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ».

“Would you not leave my Companions (alone)? Do not insult them. By Allâh if you offered as much charity as [mount] Uhud, it would not be equal to a (*Mudd*) half bushel weight of theirs, nor half of that.”

Thus a Companion of the later days did not have the same excellence that an early Companion had. A behavior like raising the voice was considered an insult to the early Companion. If this behavior coming from a late Companion like Khalid رضى الله عنه deserved the anger of Allâh ﷻ and His Messenger ﷺ, what would you say about those who criticize, accuse and even slander the Companions of the Prophet ﷺ? Don’t they realize that by doing so they hurt the Messenger ﷺ himself?

The Companions of the Prophet ﷺ relayed the book of Allâh ﷻ to the people. They also conveyed the path and *Sunnah* of Muhammad ﷺ. Therefore, if anyone discredits them or accuses them of being such and such; he not only denies their excellence over and favor upon all the people after the Prophet ﷺ, but also challenges the authenticity of the message conveyed. It is therefore, a challenge to the origin of Islam. In other words, by discrediting and putting down the Companions of

Muhammad ﷺ, one is questioning the credibility of the Messenger of Allâh ﷻ, and turning away from the Book of Allâh and the *Sunnah* of the Prophet ﷺ. Discrediting the Companions is discrediting the trustworthy narrators that transmitted the Book of Allâh ﷻ to us and the *Sunnah* of the Messenger ﷺ. This will lead those who accuse the Companions and discredit them to doubt the authenticity of the Qur'ân and *Sunnah*, which inevitably will lead them to reject the Message itself, which is Islam.

To acknowledge the trustworthiness of all the Companions and abstain from cursing them, criticizing them, or disparaging them, are parts of safeguarding the Book of Allâh ﷻ and the *Sunnah* of the Messenger ﷺ, as well as Islam itself. On the other hand, Committing any of the above, or getting oneself involved in any of the Companions' disputes among each other, or putting some of them down in order to honor others, shall only lead to disqualifying Islam and its bearers. The trustworthiness of the Companions of the Prophet ﷺ was established by the Qur'ân and confirmed by the Messenger of Allâh ﷺ. The accusations made by some people against the Companions, will eventually reach the Messenger of Allâh ﷺ whether they know it or not. It is also a fact that whenever someone assails the companions of the Prophet of Allâh ﷺ, he starts trespassing the limits that Allâh ﷻ has set, against which no one should trespass. By doing so, he will eventually start rejecting the teachings of Islam.

My brothers in Islam, preserve the reverence for the Messenger ﷺ, his Companions and his family in your heart and demonstrate it by your actions. Allâh ﷻ and His Messenger ﷺ loved the Companions. For that reason, we should also love them. Refrain from involvement in anything that might lead to questioning them or belittling their achievements. Beware of the people who discredit them, object to their opinions or mock their achievements. Those sick-hearted people's only intention is to doubt the authenticity of the Qur'ân and the *Sunnah* of the Prophet ﷺ. Beware of them if you want to protect your faith and safeguard the Message of your Prophet ﷺ. They are cursed ones for whom Allâh ﷻ has prepared a great torment for their attacks on the integrity of the Messenger of Allâh ﷺ and the doubts they raised against Islam. By this, I conclude my speech and therefore ask Allâh ﷻ for forgiveness.

All praise is for Allāh, Who ordered the Muslims to perform *Jihād* (fighting for the sake of Allāh) to purge the earth of infidelity, disbelief, and aberration. I bear witness that there is no god worthy of worship save Allāh Alone having no partners, and that Muhammad is His slave and Messenger, who fought and struggled rightly and piously with all means of struggle. He performed *Jihād* at every level throughout his life and called the people to Islam using the signs and proofs given to him by Allāh ﷻ. He further fought, abiding by the commandments of Allāh ﷻ, to establish the religion of Islam on earth. His entire life was dedicated to that cause. His days, hours, and minutes were committed to achieving that goal. May peace and prayers be upon him, his family and his Companions who dedicated their lives and their wealth for *Jihād* in the path of Allāh ﷻ in order to please Allāh ﷻ and be rewarded by Him.

O servants of Allâh! Fear Allâh and be aware of the fact that Allâh ﷻ with His great wisdom tests the believers. He tests them with the existence of the disbelievers and hypocrites. The truthfulness of the believers is tested in this way and they thereby earn their rank and status in the Hereafter. Indeed Allâh ﷻ is able to ruin and destroy the disbelievers completely, but He wants to test the believers through their confrontation with them. Allâh ﷻ says:

﴿ ذَٰلِكَ ۖ وَلَوْ أَنشَاءَ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَٰكِن لِّبَسَلُوا بَعْضَكُمْ بِبَعْضٍ ۖ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ قُلُنَ يُفِضَلْ أَعْمَلُهُمْ ۝ سَهَّارِمْ وَيُصْلِحْ بَالَهُمْ ۝ وَيَذِلُّهُمْ الْخِئْطَ عَرَفَهَا هُمْ ۝ يَتَأْتِيهِمَ الَّذِينَ ءَامَنُوا إِنْ نَصَرُوا اللَّهَ يُنْصَرُوا ۖ وَيُبَيِّنُ قَادِمًا مَكْرَ ۝ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلْ أَعْمَلُهُمْ ۝ ﴾

“But if it had been Allāh’s Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e., they will know their

places in Paradise better than they used to know their homes in the world). O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.” (47:4-8)

O believers! *Jihâd* is the peak of Islam, and those who perform *Jihâd* occupy the highest ranks in Paradise as well as in this life. Allâh ﷻ said:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَاسِرِينَ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ۝ دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.” (4:95,96)

Allâh ﷻ ordered the believers to perform *Jihâd* against the disbelievers and hypocrites. This is to be accomplished in four ways: with the heart, with the spoken word, with money and with their bodies. Fighting the disbelievers is to be accomplished with money and weapons, whereas performing *Jihâd* against the hypocrites is to be accomplished with proofs and reasoning. Allâh ﷻ has decreed *Jihâd* to make Allâh’s word superior and to establish the worship of Allâh ﷻ alone, without partners. In this regard Allâh ﷻ says:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

“And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e., worshipping others besides Allāh), and the religion (worship) will all be for Allāh Alone [in the whole of the world].” (8:39)

Allāh has further decreed this obligation to defeat the disbelievers and the *Mushrikeen* (those who take partners with Allāh ﷻ) to protect the believers from their harm. Allāh ﷻ said:

﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

“Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of *Tāghûl* (Satan). So fight you against the friends of *Shaitân* (Satan); ever feeble indeed is the plot of *Shaitân* (Satan).” (4:76)

Ibn Al-Qayyim said: “The fact of the matter is that *Jihād* in general is an obligation upon every Muslim. It can be established at different levels by different means. These means are the heart, the speech, the wealth and the body. It is incumbent upon every Muslim to establish *Jihād* by one of these means.” Imam Ahmad narrated a *Hadith* in which a man asked the Prophet ﷺ to advise him, upon which he said: “I advise you to fear Allāh, for fearing Allāh is everything. Establish *Jihād*, for it is the monasticism of Islam. Keep mentioning Allāh and reciting the Qur’ân for they are your soul in the heavens and your fame on earth.” In this regard the Prophet ﷺ said:

«ذُرْوَةُ سَنَامِ الْإِسْلَامِ الْجِهَادُ»

“*Jihād* is the utmost part of Islam.”

«ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالتَّائِبُ الَّذِي يُرِيدُ الْعَفَا».

“Allāh vowed to help three persons: the one who fights in the path of Allāh, the slave who wants to pay for his freedom, and

the man who wants to get married to keep himself away from the temptation of women.”

«مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ».

“He who dies without having fought for the sake of Allâh or having intended to do so, will die with one of the characteristics of hypocrisy.”

«مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ سُبْحَانَهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ».

“He who neither takes part in fighting, nor equips a fighter, nor looks after a fighter’s family will be afflicted by severe disaster before the Day of Resurrection.”

He ﷺ also said:

«إِذَا ضَنَّ النَّاسُ - أَيْ بَخِلُوا - بِالْذِّينَارِ وَالْدَّرْهَمِ وَتَبَايَعُوا بِالْعَيْنَةِ - وَهِيَ نَوْعٌ مِنَ الرِّبَا - وَاتَّبَعُوا أَذْنَابَ الْبَقَرِ وَتَرَكُوا الْجِهَادَ فِي سَبِيلِ اللَّهِ أَنْزَلَ اللَّهُ بِهِمْ بَلَاءً، فَلَمْ يَرْفَعْهُ عَنْهُمْ حَتَّى يُرَاجِعُوا دِينَهُمْ».

“If people become stingy in giving charity, deal with *Ina* (a form of business based on usury), follow the tails of cows (to resort totally to life activities like farming), and cease to establish *Jihâd* in the cause of Allâh, soon Allâh ﷻ will afflict them with a great tribulation which will never be alleviated until they return to their religion.”

Ibn Mâjah narrated that the Messenger of Allâh ﷺ said:

«مَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَلَيْسَ لَهُ أَثَرٌ فِي سَبِيلِ اللَّهِ لَقِيَ اللَّهَ وَفِيهِ ثُلُمَةٌ».

“He who meets Allâh ﷻ without having showed a sign that he fought on the path of Allâh ﷻ will meet Him with a deficiency.”

O servants of Allâh, *Jihâd* in the cause of Allâh can be fighting in the path of Allâh or offering money in support of those who fight. However, establishing *Jihâd* through offering money has been mentioned in the Qur’ân before establishing *Jihâd* physically, as Allâh

ﷺ said:

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

“March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.”(9:41)

Furthermore, Allâh made forgiveness, deliverance from the torment of the Fire and entering Paradise conditional upon performing *Jihâd* physically and financially. In this regard Allâh ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تَجَرٍّ نُنْجِيكُمْ مِنْ عَذَابِ الْهِمِّ ۖ تَوَمَّنْ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۖ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“O you who believe! Shall I guide you to a trade that will save you from a painful torment?. That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) Paradise; that is indeed the great success.” (61:10-12)

Allâh ﷻ also said that He bought from the believers their souls and money in return for Paradise. The Messenger of Allâh ﷺ said:

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ كُلَّ خَزَنَةٍ بَابٍ: أَيُّ فُلٍّ هَلُمَّ».

“He who spends a pair of things out of the things in the way of Allâh, will be called from the gates of Paradise: O servant of Allâh! This gate is better for you.”

«مَنْ أَنْفَقَ نَفَقَةً فَاضِلَةً فِي سَبِيلِ اللَّهِ فَسَبْعُمِائَةٍ» .

“He who makes a contribution (from his surplus wealth) for the sake of Allâh, will have his reward multiplied seven hundred times.”

«مَنْ أَرْسَلَ بِنَفَقَةٍ فِي سَبِيلِ اللَّهِ وَأَقَامَ فِي بَيْتِهِ فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةٍ دِرْهَمٌ» .

“He who contributes from his wealth for the sake of Allâh, and stays at his home will have the reward of seven hundred dirhams for each dirham he spends.”

«مَنْ أَعَانَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ أَوْ غَارِمًا فِي غُرْمِهِ أَوْ مُكَاتَبًا فِي رَقَبَتِهِ أَظَلَّهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ» .

“He who helps a *Mujahid* in the path of Allâh, helps pay the debts of someone in debt, or contributes to the freedom of a slave, will be in the shade of Allâh at the time when there is no shade except the Shade of Allâh.”

O servants of Allâh, establishing *Jihâd* by offering money is to provide the *Mujahidoon* with the money they need for their own expenses during their incursions for the sake of Allâh ﷻ, and for their family's living expenses, and for buying weapons. For that reason, Allâh ﷻ mentioned participating in *Jihâd* with money prior to participating in it physically. This is a vital reason to have all the Muslims integrated like one body so that if one organ suffers the whole body will empathize with this organ by means of fever and lack of sleep.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ مَنْ ذَا الَّذِي يقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضَعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ﴾

“And fight in the way of Allâh and know that Allâh is All-Hearer, All-Knower. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is

Allâh that decreases or increases (your provisions), and unto Him you shall return.” (2:244,245)

By this I conclude my speech and ask Allâh ﷻ to forgive all of our sins and wrongdoings.

The Battle of Badr

All praise is for Allâh ﷻ, the Most Strong, the Most Able, the Almighty, and the Judge. I praise Him, thank Him, repent to Him and seek His forgiveness. I bear witness that there is no god worthy of worship except Allâh Alone, having no partners with Him. He grants the believers victory, He supports them and sends His angels to fight beside them provided that they established the religion and purified their intentions. I bear witness that Muhammad is His slave and Messenger, the leader of the courageous *Mujahideen*. May the peace and blessings of Allâh be upon Him, his family, his Companions who sacrificed their souls and wealth for the sake of pleasing Allâh, defending his religion, and supporting the message.

﴿ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَانْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ۝ إِذْ يَقُولُ الْمُؤْمِنِينَ
أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ۝ بَلَىٰ إِنْ تَصْبِرُوا
وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ
۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ
الْحَكِيمِ ﴾

“And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, ‘Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?’ ‘Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).’ Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.” (3:123-126)

O Muslims, the great Battle of Badr was the first major battle the

Muslims fought under the command of the Messenger of Allâh ﷺ. Other minor incursions and military operations had preceded this battle of which the objective was to train the Companions, examine their reactions and investigate the situation in different places in the Arabian peninsula, particularly around the Al-Madinah. However, the Battle of Badr was the actual beginning of *Jihâd* in the form of war that involved confrontation between the Muslims and the enemies of Islam. In this speech I will not relate to you the events of this battle, as you know them in general. Some of you are even aware of some of the details, as it was an important part of the great history of Islam and its faith.

The story of this battle is too lengthy to be narrated in one speech. However, what we are concerned about here are the important parts of this great event. These are the milestones and lessons of the struggle that we must understand, and learn and plan our future by. The first lesson we must learn can be contemplated in the meaning of the following *Āyah*:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ﴾

“And Allâh has already made you victorious at Badr, when you were a weak little force.” (3:123)

Allâh is reminding the Prophet and his Companions of His favor upon them. They were weak and were not ready for this encounter, yet Allâh bestowed His Mercy upon them and granted them victory over their enemy. Many of them did not wish to go to war with the enemy. Some even hated to go! All that they wanted was to capture the caravan. After all, that was their objective in the first place when they left Al-Madinah. This was clearly stated in the following *Āyat*:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ۖ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۖ وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّوْنَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۖ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

“As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hate it.” (8:5-8)

The situation of the Muslims before the battle was that they were not prepared to fight. Their hearts were not united on one goal. Their intentions were not clear about fighting the enemy at this point. Moreover, they were not appropriately equipped for a confrontation with the enemy. The weapons they had were only sufficient for a little incursion in order to capture a caravan. Now they found themselves compelled to fight a well-equipped army that greatly outnumbered them! In other words, the Muslims were weak and anxious.

Thus the situation became very grave when they realized that the caravan they wanted to capture was no longer within reach. Instead, they were to fight a war with their historical and strategic enemy. They had in mind the benefits of the caravan, but instead they were now called upon to sacrifice.

The situation was again a difficult one when they saw their enemy's army well equipped and triple their number. All the constituents of victory were with their enemy. This would have been true if we overlooked the decisive element of victory — the true faith. On the other hand, the Muslim army had the least material preparation that could qualify it for victory.

This situation compelled the commander of the Muslim army, the Prophet ﷺ, to tackle the weaknesses in his soldiers individually, and in

the army at large before the battle broke out. The first task he faced in addressing the weaknesses of his soldiers was to change the objective of their mission from attacking a caravan for financial and material benefits, to fighting the inescapable war ahead. The commander ﷺ did not face any difficulty in changing the objective. Both the *Muhajirin* and the *Ansar* (the Immigrants and the Helpers) responded to the Messenger's appeal positively and submitted to his command. The epic of their readiness to surrender to the Messenger's commandment was greatly manifested by Saad bin Mu'adh's reply to the Prophet ﷺ. He said:

“We believe in you and we bear witness that what you have been sent with is the truth. We have further given you our pledges of obedience and sacrifice. So do what you are commanded (by Allâh to do). You have gone out for one mission, yet perhaps Allâh wants you to do another. So go ahead, tie the links you want, and sever the links you want! Be in peace with whomever you want and be in war with whomever you want! Take from us the money you like and whatever you take is dearer to us than that which you leave. By Allâh, Who has sent you with the truth, if you were to ask us to plunge into the sea, we would do that and none of us would stay behind. We do not despise the idea that we will encounter our enemy tomorrow. We have experience in war upon which we are patient and we are reliable in combat. We hope Allâh will show you through us that which will please your eyes. So lead us and may Allâh bless us all.”

With these decisive words, Saad bin Mu'adh put the souls of his fellow *Ansar* (the Helpers) in the hands of the commander, who mustered the soldiers, enabled them to concentrate on one goal and strengthened their front. Allâh guaranteed support to these believers after they demonstrated their honest intention to fight His enemies. Consequently, every factor of weakness and humiliation became a source of strength and victory. As regards the number of soldiers, Allâh ﷻ chose to support the few against the many and to put down the bigger army. When confrontation became inevitable, Allâh caused the Makkans to

perceive the Muslims as a few, so they belittled them and that was the first cause of the Makkans' defeat. On the other hand, the Muslims, although they knew that the Makkans outnumbered them, were made to perceive them as unimportant, weak and trivial. It is the implementation of what Allâh stated in the Qur'ân, that twenty persevering men from the believers can overpower two hundred men of the disbelievers, and a hundred persevering men of the believers can overpower a thousand men from the disbelievers. Thus did the Qur'ân point out the solution for the problem of the big difference in number between the two armies. Allâh ﷻ says:

﴿وَأُذِيبَكُمْوَهُمْ إِذِ اتَّفَقْتُمْ فِي أَغْيَازِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَغْيَازِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

“And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge).” (8:44)

As for the problem of the huge difference between the two armies regarding equipment, weapons and logistic facilities, it was even easier to handle than the problem of number. It all depended on the genuine intention of the believer to encounter and defeat the enemy of Allâh only to please Allâh ﷻ, and not caring about his own life. He (the believer) was willing to sacrifice his life for this sublime goal. He knew what to expect of war, martyrdom or triumph. Thus the believers' decisive weapon was their faith and aspiration to please Allâh and gain victory or die trying. This aspiration was indeed the most vital factor for victory that overpowered any strength on earth. For that reason, Allâh reinforced the believers with His undefeatable soldiers, the angels.

﴿بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِن عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

“Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.” (3:125,126)

Perhaps we can learn and understand more about the condition of the believers at that time by learning how the Messenger of Allâh ﷺ approached his Lord in prayer. He ﷺ said:

«اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ لَا تُعْبَدُ بَعْدَهَا فِي الْأَرْضِ، اللَّهُمَّ أَنْجِرْ مَا وَعَدْتَ، اللَّهُمَّ إِنْهُمْ حُفَاةٌ فَاحْمِلْهُمْ، وَعُرَاةٌ فَاكْسُهُمْ، وَجِبَاعٌ فَأَشْبِعْهُمْ، وَعَالَةٌ فَأَغْنِهِمْ مِنْ فَضْلِكَ».

“O Allâh! Should this group be defeated (on this day), You will no longer be worshipped on earth. O Allâh! Fulfill what you promised! O Allâh! They are barefooted, so carry them! They are undressed, so clothe them! They are hungry, so feed them! They are needy, so suffice them with your favors.”

All the Muslims at that time were praying to Allâh ﷻ, with humility and submission, asking Him for aid and support. This was the condition of the Prophet ﷺ and his army. They all surrendered to the plan of Allâh ﷻ in the hope that He would help them defeat the enemy of Islam in its first genuine confrontation. The response came more swiftly than they ever expected. It was the Words of Allâh ﷻ in which He stated their prayer and His answer:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾

“(Remember) when you sought help of your Lord and He answered you.” (8:9)

Upon that, the whole situation changed. The believers strengthened their intent to fulfill Allâh’s plan, holding fast to the genuine goal and insisting on sacrificing their lives for the sake of pleasing Allâh ﷻ and defending The Message. On the other hand, the disbelievers relaxed in

achieving their objective when they underestimated the believers. Their arrogance and pride had not instilled in them but weakness. In this regard Allâh says:

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ﴾

“And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said: “No one of mankind can overcome you this day (of the battle of Badr)”(8:48)

The Makkans were filled with arrogance, which was nothing but a certain prelude to their defeat by the hands of the humble ones — the believers. The Muslims defeated their enemy after they had caused them many casualties. Many disbelievers were killed, many were captured and all of them tasted the bitterness of defeat and humiliation. The believers, on the other hand, tasted the sweetness of victory and experienced first hand the practical outcome of their faithfulness and trust in Allâh ﷻ and His Messenger ﷺ.

The second lesson we must contemplate is that the Battle of Badr had brought belief and disbelief face to face. The believers realized that the matter could not sustain any more procrastination or bargaining. They also realized that there would be no peace or coexistence between *Iman* and *Kufr* in the Arabian Peninsula. It was time for *Iman* to encounter its first practical test to prove its genuineness and authenticity. Prior to Badr, the believers' faith was just a theoretical conviction. They believed in the meanings and values of the unseen and then came Badr to prove the facts of the unseen to them. They witnessed the impact of the unseen on their lives, when they experienced what the angels, the soldiers of Allâh ﷻ, did first hand. The unseen was no longer a secret or something you only surrender to as a belief. It became a phenomenal reality, angels sent down to earth to help and support the believers, and a victory that was not accomplished solely by earthly efforts. Their victory was manipulated through the plan of Allâh ﷻ, which involved the unseen, that all the believers believe in. Now, we have come to understand why Allâh ﷻ addressed the Messenger ﷺ and his army with the following *Āyah* after

He had proven to them their weakness:

﴿ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ ﴾

“You killed them not, but Allâh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.” (8:17,18)

May Allâh ﷻ bless us all with His Book and benefit us with its *Āyat* and wisdom. By this, I conclude my speech and ask Allâh ﷻ to forgive all of our wrongdoings. Therefore, seek His forgiveness as He is the All Forgiving, Most Merciful.